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Guru Nanak's

JAP JI SAHIB

贾卜吉 萨哈卜

With English and Mandarin Translations

锡克教晨祷文 (附中英译文)





Nanak, Bala, Mardana, 70 x 70 inches, Oil on Canvas, 2002,
Collection: Gallery Nyva



Nanak, 3½ x 6 feet, Oil on Canvas, 2016

About Ms Arpana Caur, the artist who provided all the illustrations:

Arpana Caur (www.arpanacaur.com), a contemporary Indian artist is a distinguished painter and has been exhibited since 1974 in Delhi, Mumbai, Calcutta, Bangalore, Chennai, London, Glasgow, Berlin, Amsterdam, Singapore, Munich, New York and in Stockholm and Copenhagen National Museums. Her works are exhibited in Museums of Modern Art in Delhi, Mumbai, Chandigarh, Dusseldorf, Singapore, Bradford, Stockholm, Hiroshima, Peabody Essex Boston, MOCA L.A., Brooklyn, Bharat Bhawan Bhopal and Victoria & Albert Museum London. Was awarded Gold medal in VIth International Triennial 1986 and was commissioned by Hiroshima Museum of Modern Art for its 50th anniversary in 1995. Since 1981 she has done large non-commercial murals in Delhi, Bangalore, Hamburg and Kathmandu in public spaces. Her paintings support vocational training and other projects for the underprivileged including a leprosy home, and ration projects for poor and old widows.

Front Cover : Nanak, 36 x 48 inches, Oil on Canvas, 2011, Collection: Harsimrat Badal

Back Cover : Sacha Sauda, 36 x 72 inches., Oil on Canvas, 2010, Collection: Ajay Banga, New York

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Guru Nanak's
古鲁那纳克（锡克教创立者）

JAP JI SAHIB
贾卜吉 萨哈卜

Sikh Morning Prayer
with English and Mandarin Translations
锡克教晨祷文（附中英译文）

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Notes:

- The One Ultimate Reality, in this work, is referred to as “He” for ease of use.
- “Ji” and “Sahib” denote respect.
- “Sri” or “Shri” are honorific titles commonly used in India before a name. A close equivalent is ‘Mr’ in English.
- Guru as a title refers to a spiritual master who takes the disciple from darkness to light i.e. ignorance to enlightenment; Guru teaches his disciples ‘how to’ travel the journey of life to unite with God and helps in that process.
- “Sikh” refers to a disciple of Sikh religion founded by Sri Guru Nanak Dev Ji in 15th Century. “Sikh” literally means a learner or a disciple.
- “Divine Will” is used interchangeably with “Divine Law”, “Command”, “Hukam”, “Laws of the Universe”, “Laws of Nature”.
- The “Guru’s teachings” (wisdom) are used interchangeably with “Shabad”, “Gurbani”, and the “Word”.
- The letters (i) and (u) in brackets at the end of certain words in Roman transliteration, remain phonetically silent but in terms of grammar these two letters have a great significance.

注:

- 在这本书中，将用“祂”（He）来简称那位独一的终极真神。
- 使用“吉”（Ji）和“萨哈卜”（Sahib）来表示尊称。
- “斯里”（Sri）或“施里”（Shri）是两个常用于印度人名之前的表示头衔的敬语。接近于中文里的“先生”。
- 古鲁（Guru）指的是能带领信徒们从黑暗走向光明的精神导师，例如从蒙昧走向启蒙；古鲁指导他的门徒“如何”开启一段将生命与上帝相融合的旅程。
- “锡克”（Sikh）指的是锡克教的信徒。”锡克”字面上的意思是学习者或信徒。锡克教是由斯里·古鲁那纳克·德夫·吉在 15 世纪所创立的宗教。
- “神的旨意”（Divine Will）与如下几个词语可通用互换：“神的律法”（Divine Law）、“命令”、“呼坎”（Hukam）、“宇宙规律”（Laws of the Universe）和“自然规律”（Laws of Nature）。
- “古鲁的教导”（智慧）与如下几个词通用互换：“沙巴德”（Shabad）、“古班尼”（Gurbani）和“言语”（Word）。
- 带有括号的（i）和（u）是指：在音译中，一些特定的单词结尾带有这两个字母，虽然不发音，但是在语法中，这两个单词带有重大的意义。

献给慈爱和鼓舞人心的
圣•巴巴•哈尔班斯•辛格

Dedicated to loving and inspiring memory of
Sant Baba Harbans Singh Ji Kar Sewa Wale

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

深思祂圣名的人将通过一切劳苦；
噢，那纳克！
他们的脸上焕发着神圣的光，其他人应通过他们寻找解脱。

Those who contemplate on His Name, depart victorious from this world,
earning merit for their hard work.

O Nanak, their faces shine, resplendent with the Glory of God and
they lead many others as well to union with Him.



'Ik Oaⁿkar, Satgur Prasad'
'One God, with Grace of True-Guru'

Preface

Author: Rajinder SINGH

At a time when the essence of great religions was getting obscured by over emphasis on rituals with the priestly classes focusing on their vested interests; when religions with seemingly opposing beliefs were beginning to live together developing conflicts; when the ruling class was getting increasingly selfish and corrupt – with darkness all around at spiritual, social and political levels - time was ripe for the kindness of God to take shape in another blessing for mankind that will banish the darkness. As if the Sun had risen over the darkness of falsehood, Guru Nanak was physically born in 1469 at 'Rae Bhoen di Talwandi', Punjab, India, which is now in Pakistan and known as Nankana Sahib.

Since early childhood, Guru Nanak Dev Ji, the founder of Sikh Religion, was imbued with profound love for God. His knowledge and questions on God and purpose of life intrigued many from as young an age as five. His father Mehta Kalyan Das Bedi Ji was a revenue official in the village. He sent child Nanak to study with a local Pundit, later to a Sanskrit scholar and then to a Muslim cleric to learn Persian and Arabic where he impressed all his teachers by his poetic expressions of spiritual thoughts. However, he did not show much interest in worldly affairs and preferred spending time with holy men or in solitude. Several miraculous incidents are also popular in masses about his childhood and later days. He was loved by all though his father was at a loss to understand how to settle his child in a profitable trade or a job or even to tend to his cattle. Once his father gave him

twenty-one silver coins and asked him to spend in some profitable business. While going to a nearby town to purchase goods he met some saints who were hungry for several days. They wanted to eat only when God sent food for them. Nanak bought food and provisions from the nearby town and gave all the groceries to them. Father Kalu was very angry but Nanak maintained that this was real 'True business'.

Giving no importance to rituals and external marks, at the age of thirteen he refused to wear the sacred thread called 'Janeu' worn by upper caste Hindus and explained to all what would be a real 'Janeu' for the soul. At the age of nineteen Sulakhani Ji, his wife, came to live with him. They had two sons, Sri Chand ji in 1494 and Lakhmi Das ji three years later. Nanak was very close to his sister Nanaki Ji. She invited Nanak to live with them in Sultanpur. Through her husband she arranged a job for him as an in-charge of the stores of '*Nawab*' (local chieftain) Daulat Khan. He undertook the job hesitatingly but discharged his duties diligently. Here also he often distributed provisions to the needy generously. However, anytime the accounts were audited on suspicions, the balance was always found in favour of Nanak. It seems he was distributing extra goods to the needy from his own salary keeping very little for himself.

At Sultanpur he was joined by a childhood friend, a Muslim minstrel, '*Bhai*' (beloved brother) Mardana Ji. The two together organized singing hymns. While Nanak sang the hymns, Bhai Mardana played a musical instrument called '*Rebab*'. They sang every night and fed everyone who came. Before sunrise they would go to the river to bathe.

At the age of 38 (by some historians 30), Nanak had a mystic experience. He disappeared for three days and nights in the local river where he had gone for early morning bathing. It is said that at this time, he came face-to-face with God and at His command started propagating His message of Truth, divinity and unity of mankind formally from then on. As per '*Puratan Janamsakhi*' (an early account of Guru's life) during this communion with God, He gave him a cup of '*Amrit*' (nectar) to drink and was given the following command:

‘Nanak, I am with you. Whoever follows you, him will I save. Go into the world to pray and teach mankind how to pray. ... Let your life be one of praise of the ‘*Nam*’ (Name or Holy Word), ‘*Dan*’ (charity), ‘*Isnan*’ (ablution), ‘*Seva*’ (service) and ‘*Simran*’ (prayer). Nanak, I give you My pledge. Let this be your life’s mission.’

When he reappeared on the fourth day he was mostly silent and people thought while being in the river he went crazy. He gave away all that he had. He joined holy people with Bhai Mardana. A day later whenever he spoke, he just said “There is no Hindu, there is no Mussalman (Muslim)”.

This was first phase of Guru Nanak’s life. His search was over and he was now ready to spread God’s message as far as possible. He travelled tirelessly far and wide to spread the light of Truth, separate fact from fiction, myth and superstition thereby liberate mankind from the shackles of fruitless rituals and external practices that did not touch the heart. He undertook four major long-distance travels on foot, called ‘*Udasis*’, covering thousands of miles in each direction. He was often accompanied by Bhai Mardana, playing Rebab and as per some traditions, Bhai Bala, a Hindu by birth also joined them. Guru ji covered most regions of India, current Pakistan, Afghanistan, Iraq, Iran, Syria and Saudi Arabia, including Mecca in the west. Towards East, he travelled many cities, villages, places of Hindu pilgrimage and the wilds of North-Eastern India, Nepal, Bhutan, current Bangladesh etc. He also went to hilly areas of Kashmir and towards Kazakhstan, Turkmenistan, Nepal, Tashkent and Tibet. Towards the South, he traversed central and southern India and went all the way down to Sri Lanka. En route these ‘*Udasis*’ he met and transformed all shades of people ranging from common men, traders, bankers, kings, pilgrims, priestly classes of various religions, yogis, those practicing witchcraft and all. He transformed robbers and thugs to noble men. He also established a network of preaching centres, sowing seeds of Sikhism with the help of committed followers.

During his journeys Guru Sahib often wore a garb that was a combination of what Hindu and Muslim saints would wear. A confusing dress and his unconventional actions aroused people’s curiosity giving opportunity to the Guru to explain his path of Truth especially at places of pilgrimage where

large gatherings occurred. On his way to Mecca he fell asleep in a mosque with his feet towards Kaaba considered as house of God. When a '*mullah*' came for prayers he was rude with Nanak and asked him for a reply. Nanak answered that he was tired, so could the mullah turn his feet to the direction where there is no God. At Hardwar, Hindu pilgrims were offering water towards east as a ritual so it may reach their ancestors in Heaven. Guru Nanak started to offer water towards west. He said he wanted to send water to his fields. When perplexed pundits questioned him how that was possible, he replied if your water could reach heavens could not my water then reach my fields just a few hundred miles away.

After Guru's last long journey covering Mecca, Madina and Baghdad, major centres of Islam, he returned through Saidpur the town that was ransacked by Babur, the first Mughal king. He has given some heart rendering eye-witness accounts of the destruction and loss of life and honour suffered by people due to this barbaric event. He then settled down at Kartarpur (meaning abode of the creator) a new town that he built on banks of the River Ravi. Here he lived the life of a farmer, a house holder and a Guru visited by large crowds. His followers i.e. Sikhs observed a strict routine starting early in the morning before daybreak. They bathed and gathered in the temple where they recited prayers and sang hymns before they started their worldly affairs. They met again in the evening for singing hymns and another short prayer was said at night before sleeping. This set the daily pattern for his followers in times to come.

God in Sikh Religion and His '*Hukam*' (Will): Guru Ji expounded the belief of ONE God for whom he was always singing endless praises with profound love. This was his proven way of dissociating with what was unreal or non-lasting i.e. the world as we see it, and be united with God. He emphasized one-ness of God who was ONE and the ONLY ONE in all possible ways – and He was so for one and all.

He started '*Mool-Mantra*', the credal or cardinal statement on God, just at the beginning of Jap Ji Sahib with the numeral '1' to emphasize His oneness. His hymns reflect passionate praises of Him, viewing Him as being big, vast, all powerful, doer of everything, merciful, incomprehensible, the only reality, self-illuminated, without fear or enmity, completely unbound by

time and any law while still being immersed in His creation. He was realizable through the Grace of Guru ('*Mool Mantra*' of Jap ji). While he viewed God's greatness firsthand he cautioned against attempts to describe the extent of His greatness as one would soon realize one's incompetence to describe Him well and fully.

As 'ONE' and the ONLY ONE – there is no one in comparison to God and in fact there *is* no one else! His God is *not* one of many who is more powerful than others or just hierarchically above others and who with such superior powers will defeat the influence of other 'gods' - but Guru's belief in God is *strictly* monotheistic. Various cultures may remember Him by different names but God actually is the same One for us all. Thereby he also brings unity to all mankind irrespective of race, country or religion.

The Guru did not recognize any other force separate from God acting against Him or His people. His God is ALL powerful – all powers emanate from Him and are subservient to Him, operating and enabled with His own power and Will (Hukam). Nothing happens from external to His powers. Nothing stands *against* Him or outside His control - whether we interpret those powers as 'good' or 'bad'. So the Guru's followers just need to worship ONE God without the need to praying to multiple subservient good powers interpreted as 'gods' or be concerned about tackling so called evil powers.

Guru's God is not 'inert' or just a self-functioning law which automatically keeps governing in the form of appropriate rewards or reactions to our actions with no intervention. While 'Law of Karma' is always operative, God and His Name do have the powers to overrule this Law. A devotee's good or bad deeds are both forgotten when God accepts such a '*Bhakta*' (i.e. a devotee with profound love and unshakable faith) liberating him from all bonds and finally even merging him into Himself. In final stages a Sikh disregards the lures of a Heaven and even the desire of 'liberation' and prefers attaining an end-less and true *state of love* for God.

Guru's Path towards Salvation for the Common Man: While his concepts and teachings had profound sophistication to engage even those deep in Yogic practices and ancient Vedic scriptures, Guru Sahib was very

concerned about the ignored common house-hold men and women. Ironically, though it was the common householder who served all sections of the society including 'religious' people like ascetics, priests and yogis, this common man was looked down by them. Guru preached in common man's language and summarized his teachings in simple and few rules for them, such as these three most simplified ones:

- **'Kirat Karo'**: Earn an honest living,
- **'Wand Chako'**: Share fruits of your labour to practice wellness for His mankind,
- **'Nam Japo'**: Remember, chant, meditate, contemplate on His 'Name'.

The most popular Sikh chanting is to sing or contemplate on 'Waheguru'. Waheguru is the '*Gur-Shabad*' i.e. the special word given by the Guru to chant. Another popular variation is '*Satnam - Waheguru*' i.e. 'True Name – Waheguru'. '*Wahe*' represents the wow factor or sense of amazement as the '*Guru*' takes one from darkness to light.

Thereby, Guru established a religion that common householders could easily follow. Renunciation was not required to seek God and concepts such as celibacy, excessive external purifications, fasting or taking a vow to remain silent etc. were no longer of any importance.

He often addressed simultaneously to the common man of different religions e.g. Hindusim and Islam. He asked them to grasp the essence of their respective religions rather than regard rituals, superstitions and myth, social and external practices as the core of their religions which often were misused by respective priestly classes to cheat the masses. So the Guru's religion accepts existence of *multiple religions but only ONE God* unifying all mankind. He preached all to obey God's '*Hukam*' (will) and emphasized the need to carry out righteous deeds and feel responsible for the fruits of such actions. During the Mecca trip 'Hajis' (those on Haj pilgrimage) gathered around him and asked him who was greater, Hindus or Muslims. He replied 'without good deeds both would cry (repent)' putting emphasis on righteous deeds by all.

‘Truth is above all, Higher still is truthful Conduct’. – Guru Nanak.

‘Maya’ – Apparent ‘Separation’ between Man and God: As Guru’s God is all powerful with no powers external to Him – then how do we get distracted away from God? It is through the power vested in ‘Maya’. Strange but Maya was also created by God Himself. Maya would literally mean the ‘illusion’ (i.e. it *is* but *is not*) as against the Truth which is God Himself that is unchanging and unbound by any rule or law. Maya is a power of God by which it manifests the world. So it does exist yet it does not because it keeps changing and nothing in it is immortal or even stationary. We get entangled by various aspects of Maya and forget God but as it is bound to change we get ‘cheated’ in the process. So – is God working against us? To understand the effect of Maya, consider the analogy of a ‘computer game’. While mastering various levels of those games, we do not lament why creator of a particular game designed levels of increasing difficulty – rather we feel fulfilled as we master the game, progress and finally ‘win’. The way to ‘win’ in the game of life is to meditate on God’s ‘Name’ with profound love and faith (Bhakti) through ‘Gur-Shabad’:

‘With Guru’s Grace, one whose attention gets glued to Him, would seek Him even while being in Maya’.

– Third Guru Nanak, Guru Amardas Sahib.

Nature is also part of Maya through which we get created; in which we live and ‘die’. Various subservient powers of God and even Hinduism’s Trinity consisting of three major gods are all under Maya. Maya is thus extremely powerful and only those who are really strong will get through by contemplating on God’s Name. Maya with its unending games can attract, lure, entangle, scare or keep us in a state of duality, doubt, ignorance or ego, whereby we do not realize that He is within us and around us. So we keep getting attracted towards sensual pleasures, attachment, greed, anger and practice of ego that strengthen our misbelief that we are ‘I’ and not ‘He’. Each one of these is a very strong wall that separates us from Him. This wall of untruth breaks down by following God’s Hukam (Will) and ‘Bhakti’.

The Guru in between – helping us overcome the ways of Maya and merge with Him: Guru preaches us ways to overcome the above mentioned walls teaching us all the major and finer points of this path. He also makes us aware of misconceptions like rituals that are of little or no value along the path of truth. Some of Guru's ways for the journey within, are revealed in Jap Ji and various other writings within Sri Guru Granth Sahib (Holy Book of Sikhs). A few of the popular Sikh ways taught by the Gurus as a non-exhaustive list are as follows:

- First and foremost, have a true Guru who will tell us the Truth, show us the way and hold our hand to ferry through this ocean of illusion (Maya).
- Be a '*Gurmukh*' (Guru-oriented) in thoughts and action rather than a '*Manmukh*' (self-oriented); give up clever and selfish arguments of one's own mind - submit to the Guru.
- Listen, contemplate upon, accept and act upon Guru's word.
- Kill your ego, the biggest obstacle between God and us; submit to God's Will by being a '*Gurmukh*'. Ego and selfish motives must be overcome with true love and purpose.
- Obey God's '*Hukam*' (Order). Simplistically - remember, meditate, contemplate on His Name especially through '*Gur-Shabad*'; Accept whatever situation He gives us pleasantly.
- Sing His praises with love and faith, i.e. practice '*Bhakti*', especially in company of exalted followers and saints. That is the best meditation and connects us with God instantly.
- Any time when we contemplate upon his Name is auspicious but the best advised time to practice is in the early ambrosial hours of the morning a few hours before sunrise after which one may get lost in hustle and bustle of day life. During rest of the day sing His

praises with help of Guru's hymns and keep Him in your thoughts at all times.

- Earn good '*Karma*' with a righteous and honest life style and share with others.
- Do not think that God can be manipulated as an ignorant child just through external rituals or garbs until deep inside we are not touched by His love.
- Do not think that He can be established by any clever or intellectual means, arguments or experiments (or through physical means as an idol e.g. in some Temples).
- Try to please Him and the Guru by all possible means including:
 - '*Sewa*', which is selfless voluntary service with love,
 - '*Simran*' i.e. remembrance and contemplation of His Name with devotion, and
 - '*Sat-sangat*' i.e. company of exalted followers.

Such a choice of good-company and practices will evoke true love for God and bring right Karmas through us dissipating the bad ones

*'It is then our Karma that brings us close to Him or away from Him'.
- Last Shalok/couplet of Jap Ji.*

Rituals, Futile Practices and Social Injustice: Guru Nanak unshackled mankind from futile practices and misconceptions without denouncing the great religions already existing. He showed no importance to many popular practices that only touch us externally leaving the inner conscience as it is e.g. bathing at places of pilgrimage. Similarly, instead of fasting and not eating specific items like grains, moderate eating is recommended by the Gurus. Rather than taking a vow not to speak, one can avoid speaking excessively and make a good use by singing of His glory. Instead of celibacy, it is enough to be contented with one's own wife.

He and later Gurus corrected many social aberrations that were keeping women and those of lower casts devoid of many basic rights. The fifth Guru, while compiling the first version of Guru Granth Sahib Ji, included hymns of many saints from lower casts or other religions. Gurus taught that whosoever meditates on and sings praises of God's Name with love becomes elevated and can merge with Him irrespective of his caste. He started a common kitchen called '*Langgar*' where all ate together regardless of cast or economic status. The institution of '*Langgar*' was further strengthened by the second Guru and fully formalized by the third Guru. Further, in Sikhism, no days or occasions are auspicious or inauspicious on their own. Instead, only the day or time when we remember God is considered auspicious.

Succession: On September 22, 1539 AD, Guru Nanak Sahib merged his light with God at Kartarpur and left that human body. A dispute arose between his followers – his Hindu followers wanted to cremate the body as per Hindu rites while his Muslim followers preferred to bury it. It was then decided that each group would place flowers on his body and would observe the next morning whose flowers remained fresh. However, the next morning when the cloth sheet was uncovered, it is believed that Guru's body was missing and both sets of flowers were still fresh, confirming Guru's message that he was there for all. The two communities thus divided the cloth sheet that covered Guru Ji's body together with their respective set of flowers. Muslims buried their half of the sheet and the flowers and the Hindus consigned their part to fire. Therefore, a Hindu traditional monument of remembrance called '*Samadh*' and a grave as per Muslim traditions lies in the Gurdwara (Sikh Temple) at Kartarpur, on the bank of river Ravi in Pakistan.

People always remembered Guru Sahib as '*Jagat Guru*' i.e. Common Guru for the whole world:

*"Baba Nanak Shah Fakir,
Hindu ka Guru, Musalman Ka Pir".*

*'Baba Nanak is the King of holy men,
The Guru of the Hindus and the Pir of the Mussalmans'.*
(Translation of this couplet is by Khushwant Singh)

In India where there is a significant Tibetan Buddhist population eg in Leh, Ladakh - locals remember him as 'Nanak Lama' or 'Guru Rinpoche'.

Before Guru Ji merged with the eternal light of God, he put his followers to many tests and he chose Bhai Lehna over his sons and other close followers to succeed him. He passed on the light to Bhai Lehna and gave him a new name, Angad, meaning "a part of me, my body". He then bowed before him transforming him into the second Guru, Guru Angad Dev, while he was still 'alive'. This way, a succession of nine more 'living' Guru's followed with each Guru very carefully choosing the next worthiest successor. The Sikhs always believed that the same light of Guru Nanak passed on from one Guru to the next.

The Tenth Guru, Guru Gobind Singh Ji before merging his light with God, in 1708 AD, passed on the throne of Guru-ship to Guru Granth Sahib, the holy-scripture, ending the tradition of passing the throne to a 'living' Guru in human form. Since then Guru Granth Sahib, is the eternal Guru of Sikhs which is regarded as their living Guru.

The ten Gurus in human form handheld Sikhs for 239 years. During this period, the Gurus taught not only the generally expected spiritual ways but also martial ways to protect the spiritual freedom for all. As Sikh religion spread, pre-existing establishments felt increasingly threatened and often turned hostile. The Fifth Guru, Guru Arjan Dev Ji, was tortured and martyred and the Ninth Guru was beheaded in the process. Many Sikhs were also martyred. Two of the Tenth Guru's teenaged children were martyred in a battle and the other two aged 9 and 7 were bricked alive and then beheaded. The movement that started, under the leadership and direction provided by the Gurus and thereafter by able and committed Sikhs, shook the foundation of the Mughal Dynasty that had ruled over India for several centuries. Many rich episodes of history often soaked in blood happened. In the process, Gurus imparted Sikhs the lifestyle of a Saint as well as a Soldier, a complete human being who was not divided in the activities of four casts of Hinduism but was simultaneously doing the job of all the four.

Structure of Jap Ji Sahib:

Jap Ji Sahib is the most revered morning prayer of Sikhs consisting of Guru Nanak's teachings and forms the start of Guru Granth Sahib. It is believed to be compiled by the second Guru, Guru Angad Dev Ji at the command of Guru Nanak Sahib from his hymns.

1. At the start is what is now known as 'Mool Mantra' - whereby the Guru explains the most basic character of the otherwise undefinable God.
2. Title of the composition 'Jap'. Jap literally means to meditate, remember, recite with unflinching faith and love. The title 'Jap' (recite) merges seamlessly and connects Mool-Mantra to the first Shalok of Jap ji in a very meaningful way.
3. The main composition of Jap Ji starts with a Shalok. A Shalok is a kind of a short poem - generally a capsule of information or teachings often composed in only two lines.
4. The Shalok is followed by 38 Stanzas which are traditionally called as 'Pauris' (literally: steps of a ladder); these form the main body of the composition.
5. The last few Stanzas (Pauris), up to the 37th, describe 5 '*Khands*' or stages through which the devotee graduates and reaches Sach-Khand – the stage of Truth, the God.
6. At the end there's another closing Shalok.



‘Ik Oaṅkar, Satgur Prasad’
‘One God, with Grace of True-Guru’
独一的真神，真正的古鲁的恩惠

Preface

序言

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当祭司阶层被既得利益迷住了双眼，一个伟大宗教的本质就会被过度强调的宗教仪式所模糊掩盖；当宗教和信仰背道而驰的时候，它们同檐共处就会发生冲突；当统治阶级趋向自利和腐化——当黑暗笼罩了精神、社会和政治领域——仁慈的上帝就为另一批人预备了祝福，他们应运而生，必要将黑暗驱逐出去。正如上升的旭日超越了虚妄的黑暗一样，1469年，古鲁¹那纳克（Guru Nanak）在印度旁遮普（Punjab）的塔尔万提村（Rae Bhoen di Talwandi）出生，即是今天的巴基斯坦为人所熟知的南卡纳·萨哈卜（Nankana Sahib）。

锡克教的创始人古鲁那纳克在年幼时就被上帝的大爱所浇灌，年仅五岁他就有了许多对于上帝的认识，常常追问生命的意义。他的父亲迈哈达·卡鲁（Mehta Kalyan Das Bedi）是一个村中负责农田税赋的官员。他把他的孩子那纳克送到当地的一个博学的导师那里去学习，随后又

¹ 古鲁（Guru）意为精神导师，亦称上师。

让他师从一个梵文学者，还从一个阿訇那里学习了波斯语和阿拉伯语。他能用诗意的方式对灵性思想进行表述，令所有导师们感到折服。然而，他并没有对世间俗事展现出多少兴趣，而宁愿花时间与圣人相处，或者独自隐居。在他的童年时代和之后的日子里，许多奇迹般的事件广为流传。虽然所有人都很喜欢那纳克，但他的父亲却不知道如何处置他的这个孩子：究竟是安排他去经营一个有利可图的贸易生意，或是就任一个合适的职务，还是去送他去照料家里的牲畜？有一次，他的父亲给了他二十一个银币，让他去投资一些有利可图的生意。然而当他走到了邻近的镇子上进货的时候，遇见了一些已经挨饿数日的圣徒，他们只吃上帝为他们送来的食物。那纳克就从附近的城镇买了些食物和生活用品，全都送给了他们。他的父亲卡鲁非常生气，但那纳克坚持认为只有这才是“真正的生意”。

那纳克从不在乎宗教的仪式和外部标识，十三岁的他就拒绝穿戴印度上层种姓所应穿戴的“圣线”（被称作‘Janeu’），还向人们解释了什么才是真正属于灵魂的“圣线”。在他 19 岁的时候，他的妻子苏尔卡妮（Sulakhani）和他住在一起，生下了两个孩子，斯里·钱德（Sri Chand ji）于 1494 年出生，三年后拉赫姆（Lakhmi Das ji）出生。那纳克和他的姐姐那纳姬（Nanaki Ji）一直很亲密，她邀请那纳克到苏坦普（Sultanpur）和他们住在一起。那纳克的姐夫为他安排了一个为当地首领道拉德（Daulat Khan）管理粮仓的工作。虽然他接下这份工作时有有些犹豫，却勤勤恳恳地履行着他的职责。在这个岗位上，他常常慷慨地将粮食分发给有需要的人们。然而每当粮仓账目因为出现疑点而进行审计的时候，结算人总是发现那纳克就是施款人。他把自己的工资只留下一点，用来给有需要的人们分发额外的物资。

在苏坦普，那纳克有一个叫做巴伊·马达那（Bhai Mardana）的童年伙伴，是个穆斯林吟游诗人。他们常在一起吟诵诗歌。当那纳克唱诗的时候，巴伊·马达那就用一种叫做雷贝琴的乐器伴奏。他们夜夜高歌，并施济前来的众人。每当日出前，他们会走进河里沐浴。

在那纳克 38 岁（有些历史学家认为是 30 岁）的时候，他经历了一次神秘体验。在一个清晨，那纳克在当地的河里沐浴时，消失了三天三夜。据说在就在那个时候，他与上帝见了面。从此以后，他应上帝的命令，开始传讲上帝的信息，关于真理，关于神圣，关于人类的团

结。根据“普拉坦·杰南萨奇（Puratan Janamsakhi）”（早期的一个对古鲁生平的记录）的记载，在这次和上帝的交流中，上帝让那纳克饮下一杯甘露，并了告诉他如下命令：

“那纳克，我与你同在。我的名将因为你而被宣扬。凡跟从你的，都将得到拯救。进到这个世界去祈祷，并教导人们如何祈祷……不要让世俗所沾染，你的生命就是圣言、慈悲、洁净、服侍和祈祷。那纳克，我赐予你我的誓言，这将成为你一生的使命。”

当那纳克在第四天重新出现的时候他一言不发，人们以为他从河里出来发疯了。他散尽了他的所有，和巴伊·马达那一起参与圣人的游行布道。一天过后当他开口说话时，他只说道：“既没有印度教徒，也没有穆斯林。”

这就是古鲁那纳克的早期人生历程。他的追寻已经完成，做好了准备，尽可能地远播上帝的信息。他不知疲倦地旅行，四处传播真理的亮光，分辨真理与谎言，神秘与迷信，以此将人们从那些无法触碰人心的繁复礼仪和外在修持所打造的脚铐中解放出来。他徒步进行了四次重要的长途旅行，又称作尤大思（Udasis），包括在每个方向长达数千里的路程。他与巴伊·马达那常常结伴而行，按照传统弹奏雷贝琴。巴伊·巴拉（Bhai Bala），一个土生土长的印度人也加入了他们。古鲁的足迹遍布了印度的大部分地区，即是今天的巴基斯坦、阿富汗、伊拉克、伊朗、叙利亚和沙特阿拉伯，包括西方的麦加等地。在东边，他旅行到过了许多城市和村庄、印度教诸朝圣地和东北印度的偏远地区、尼泊尔、不丹，今天的孟加拉国等地。他还到了克什米尔丘陵地带，并前往哈萨克斯坦、土库曼斯坦、尼泊尔、塔什干和西藏。在南面，他旅行经过印度中部和南部，一路南下到了斯里兰卡。在一路上，那纳克遇见并转化了形形色色的人，他们既有普通人、商人、银行家，也有列王、朝圣者、各种宗教的祭司，瑜伽信徒、行巫术之人等等。他感化了强盗、暴徒，也感化了许多有高尚品格的人。他编织起一个以布道为中心的网络，在效忠跟随他的人的帮助下，播撒锡克教的种子。

在他的旅途中，古鲁常常穿着结合了印度教和穆斯林圣人所穿的模式。人们常常因为他令人困惑的衣着打扮和他非传统的行为方式而感

到好奇，特别是在朝圣的人们聚集之地，古鲁就借此机会去跟人们解说他的真理之道。在他前往麦加的路上，有一次在清真寺入睡，但他的脚却朝向克尔白，而克尔白被人们认为是神的住所。一个毛拉前来粗鲁地质问那纳克，要他为自己的行为做出答复。那纳克回答说 he 太累了，并请毛拉把他的脚挪向一个没有上帝的方向。在哈德沃（Hardwar），印度教徒们有一个宗教仪式，是站在恒河面向东方浇水以求接触到他们在天堂的先祖。古鲁那纳克则转身向西，说他想要给他的土地浇水。当一个困惑的学者问他那怎么可能办得到时，他就反问：若是你的水都能到达天堂，为什么我的水就到不了百里之外的土地上呢？

当古鲁漫长的旅程到达了麦加、麦地那和巴格达，即伊斯兰的重要中心，他返回时通过赛德普尔（Saidpur）。这个城镇刚刚被莫卧儿王朝的首位君王巴布尔（Babur）洗劫一空。他凭心见证了这些野蛮行径是如何摧毁了百姓们的生命和尊严的。随后他在拉维河畔的一个新兴城镇卡尔塔尔普尔（Kartarpur）（意思是创造者的居所）定居下来，成为一个农夫，一个居民，也以一个古鲁的身份接待蜂拥而来的人们。跟随他的人，也就是锡克教徒们在每天的黎明之前都遵守着一个严格的行为规范，那就是沐浴并在寺中聚集并祈祷和念诵诗歌，然后才进行世间俗事。锡克教徒们在晚上会再次聚会，吟唱诗歌，并在入睡前有一个简短的祈祷。这就为后来的锡克教徒设立了一个日常的范式。

锡克宗教中的上帝论和上帝的旨意：古鲁详细解释了他热爱着的、日夜歌颂赞美的一神论信仰。这是他证明自己已经与这个虚伪、转瞬即逝的世界划清界限的方式。他强调独一的神是世间万有中唯一的一个解答，是永恒的那一位神。

他从根本箴言（Mool-Mantra），也就是上帝的基本教义中开始阐述，在《贾卜吉·萨哈卜》（Jap Ji Sahib）的起始段强调了神的独一性。诗文表现出了他对上帝热烈的颂赞，把上帝视作一个伟大浩瀚的，全能实干的、仁慈的、不可探知的、唯一真实的、自我启示的、既无恐惧也无敌意的、完全超离于时间和任何在祂的创造物身上起作用的规律的一位神。通过古鲁的恩典是可以感知上帝的。当古鲁亲身看到了上帝的伟大，他就告诫人们不要企图去描述上帝的伟大，因为人类很快就会明白自己是没有能力做到充分、完整地描述上帝的。

作为“一”，且是“唯一”的神，没有任何一个事物可以同上帝相比，事实上也别无他神。这不是指祂在众神中能力最大，也不是指祂比别的神等级更高，或在能力上能胜过其他的“神”——古鲁所坚信的是严格的一神论。在许多其他文明中，也许还存留着对上帝别名的记忆，但这些都的确指的是全人类的同一个神。因此古鲁为人类带来了联合，而无论种族，国家和宗教的有所不同。

古鲁不认为有任何力量能把上帝的意旨同上帝或上帝的子民分开。他的上帝是全能的，所有的权能都从祂发散开去，这些权能服从于上帝，按照上帝自己的能力和意愿去运行和达成。没有权柄什么能超越祂，没有什么能同祂对抗，也没有一个能脱离祂的掌控——不论我们看来这些权柄是“善”或是“恶”。所以，古鲁的追随者们只要敬拜一个神，而不必向许多次级的，被看做“神”的力量去崇拜，也不必去附和所谓的邪恶力量。

古鲁的上帝并不是“放任的上帝”，祂不是一套自我运行的规则，能够自动地对我们的行为给予合宜的奖赏和反馈，而没有上帝的干涉。虽然“因果报应律”始终在发生作用，但上帝和祂的名字却的确拥有超越这一规律的权柄。一个信徒，在上帝接受他成为一个虔信者（Bhakta，即具备了对上帝热烈的爱和笃定信心的信徒）的时候，他就从一切束缚中得到解脱，最终和上帝合为一体，他的那些或“善”或“恶”的行为，都将被遗忘。在锡克教徒的最终阶段，已经不再向往天堂，甚至对“解脱”的渴望都变得淡漠，而只在乎抱有无尽的对上帝的真爱。

古鲁为普通人提供的拯救之道：他的那些概念和教训，即使对于精于瑜伽修行和古代吠陀经文的人来说，也是十分深刻和成熟的，古鲁却担心忽略了那些普通的居家男女。具有讽刺意味的是，虽然这些普罗大众供养着包括如苦行者、祭司和瑜伽行者等宗教阶层在内的整个社会，然而他们却是被看不起的人群。古鲁用普通百姓的语言传教，并为了百姓们把自己的教导概括成几个简单的规矩，比如下面这个三个最简单的规矩：

- **基拉特 卡罗（Kirat Karo）：** 以正当手段谋生。

- **万德 沙科 (Wand Chako) :** 分享自己的劳动果实，去践行上帝子民所应有的福利。
- **南 贾普 (Nam Japo) :** 铭记，颂赞、冥想和沉思上帝的名。

最著名的锡克教经文就是歌颂或冥思“华希古鲁”(Waheguru)。华希古鲁就是“古鲁的教导”(Gur-Shabad)，即古鲁所吟唱的一个特殊的词语。另一个著名的变式是“萨特南-华希古鲁”(Satnam-Waheguru)，是“华希古鲁”的原名。“华和”(Wahe)则展现的是古鲁将一个人从黑暗带向光明时令人不可思议的感觉。

于是，古鲁创立了一个普通居家大众都得以追随的宗教。追寻神不需要出家，而许多概念，诸如禁欲独身、极度的外部洁净、斋戒和宣誓保持沉默等等，都不再是重点所在。

他常常在同一场合对不同宗教的平民百姓演说，例如在印度教徒和穆斯林中间。他让人们去把握各自宗教的本质，而不是拘泥于那些仪轨，迷信和神话，社交和表面的善行。若把那些东西看作是他们的宗教的核心，那些东西往往会被他们的祭司阶级别有用心地利用来欺瞒大众。因此古鲁的宗教接受多种宗教的共存，但人类只有统一的一个上帝。他向所有顺从上帝旨意的人布道，并强调行事公义的必要性，并且要对这些义举所结出的果实抱有担当。在去往麦加朝觐的旅途中，人们围聚来问他，印度教徒和穆斯林哪一方更好。他就以这样的回答来强调公义的行为：“若是没有做出善行，他们都该哭泣（忏悔）”。

‘Truth is above all, Higher still is truthful Conduct’. – Guru Nanak.

“真理高于一切，然而比真理还高的，是信实的行为”。
- 古鲁那纳克。

“摩耶” - 人与神之间显而易见的阻碍：既然古鲁的上帝是全能的，没有任何权能可以超越祂，那么我们是怎样同上帝渐行渐远的呢？这乃是因为那属“摩耶”的势力。奇怪的是摩耶也是上帝的所造物。摩耶

字面上的意思是“幻觉”（也就是“似是而非”的意思），它悖反了上帝不为任何规则和律法所改变、所束缚的真理。摩耶是上帝的一种能力，它显明了这个世界。它既存在也不存在，因为它不断地改变，凡在它里面的没有永恒，甚至也没有静止。我们被各种各样的摩耶纠缠着，忘记了上帝，而且因为它的多变，我们在这一过程中学会了“欺骗”。因此，难道是上帝同我们作对吗？为了了解摩耶的作用，可以用“电脑游戏”作为类比。当我们通关了这些游戏的不同难度等级的时候，我们并不会因为这款游戏的创造者设计了越来越难的等级而悲痛哀哭-反而我们在通关之后感到满足，终于“获胜”了。而在生命的游戏中“获胜”的渠道，就是通过“古鲁的教导”（Gur-Shabad），以深刻的爱和虔信（Bhakti）来冥想上帝的圣名。

‘With Guru’s Grace, one whose attention gets glued to Him, would seek Him even while being in Maya’.

– Third Guru Nanak, Guru Amardas Sahib.

“一个人只要带着古鲁的恩惠，全心全意地紧跟着祂，即使在摩耶之中也能够追寻到上帝”。

——第三代古鲁，阿马·达斯。

我们被创造所在的大自然也是摩耶的一部分，我们也在这里生和“死”。许多比上帝次级的神能，甚至印度教的三主神也全都次于摩耶。因此摩耶有着无穷的威力，而只有那些极为强大的人才能够依靠冥思上帝的圣名来抵御它。摩耶会用无穷无尽的把戏来吸引、诱惑、纠缠和恐吓我们，或者让我们处于矛盾、犹疑、愚昧和自大中，而我们则无法意识到上帝就在我们的四周，与我们同在。于是我们不停地被感官上的愉悦所吸引，所迷恋，贪婪，愤怒和自大的举动让我们更加坚定我们的错误的信仰，也就是我们只是“我自己”，我们不是“祂（上帝）”。这些都是一道道高墙，阻挡在我们和上帝之间。要摧毁这个虚妄的高墙，就要依靠跟从上帝的旨意（Hukam）和对唯一真神的虔信（Bhakti）。

中间人古鲁 - 帮助我们克服摩耶，同神合一：古鲁向我们布道，告诉我们跨过以上提到的数座高墙的方法，教导我们这条道路上的所有重点和细节。他也让我们明白，诸如宗教仪式这样的错误概念在真理的道

路上是几无价值的。一些古鲁们踏上旅途的方法，在贾卜吉和格兰特（锡克教圣书）中的许多著作里都有所揭示。少数一些由古鲁们教授的著名锡克教修行方法（并未详尽）数列如下：

- 首先，要有一个真正的古鲁把真理传达给我们，教导我们的双手应如何扶稳渡船，去渡过（幻觉）摩耶的海洋。
- 在思想和行动上成为一个“指向古鲁”（Gurmukh）的人，而不是一个“指向自身”（Manmukh）的人；要放弃自己思想中的小聪明和自私的争论——将自己委身给古鲁。
- 倾听，向上冥思，接受并行出古鲁的教导。
- 抹去你的自负，它是神与人之间最大的障碍；成为一个指向古鲁的人，委身于上帝的旨意。必须要用真正的爱和决心来克服那些自负和自私的动机。
- 服从上帝的‘Hukam’（旨意）。简单地说就是-牢记，默想，冥思神的圣名，尤其是通过“古鲁的教导”（Gur-Shabad）；祂赐予我们任何境况，都要喜乐地接受。
- 以爱和信心颂扬上帝，也就是践行虔信，尤其是与高洁的追随者和圣徒相伴。这是我们默想上帝、同上帝立即联合的最好方式。
- 在任何时候冥想神的圣名都是吉祥的，但是最佳的冥想时间是在日出之前的清晨，那美好的几个小时。在那之后，我们可能会迷失在拥挤喧嚣的日间生活中。在接下来的一天中，在古鲁的圣诗的帮助下歌颂上帝，并时时刻刻思想着祂。
- 活出公义和信实的生活方式，并同他人分享，就能结下善果（Karma）。
- 不要把上帝当成无知的小孩，会被那些表面上的宗教仪式或装饰打扮所操纵。只有当我们的内心深处被祂的大爱触碰的时候才会起作用。

- 不要以为上帝可能被任何小聪明或学术的方式、争论或经验（或像一些寺庙中的偶像一样，通过物质的方式）来理解。
- 试着用所有可能的方式取悦上帝和古鲁，包括：
 - **舍瓦（Sewa）**，是带有爱的无私的自愿服务，
 - **希姆兰（Simran）**，即是以热爱铭记和冥想上帝的圣名，并且，
 - **萨特-桑加特（Sat-sangat）**，即与高尚的追随者同行。

像这样去选取好的陪伴和修行将会博得上帝的真爱，结下善果，消散恶报

‘It is then our Karma that brings us close to or away from Him’.
- Last Shalok of Jap Ji.

“我们的因缘（Karma）就是这样让我们亲近祂，或背离祂”。
 - 《贾卜吉》的最后一个对句。

宗教仪式，徒劳的修行与社会不公：古鲁那纳克把人类从徒劳修行和错误迷思的枷锁中解放出来，而并没有否定已经存在在伟大宗教。他认为许多流行的修行方式都不重要，认为那些修行只是触碰了我们的外在，而把内在的知觉放在了一边（比如在朝圣的地方沐浴）。类似的做法还有：古鲁提出建议，以节制饮食的方式取代斋戒和不吃特定的食物（如谷粒）的做法。信徒不必立誓保持沉默，而应当避免多言，将喉舌用于称颂上帝的荣耀。信徒不必保持独身，但应善待他自己的妻子。

古鲁那纳克和其他的古鲁们纠正了许多扭曲的社会现象，这些社会现象剥夺了妇女和底层人民的许多基本权利。第五代古鲁，他编辑完成了第一个版本的《格兰特》（Granth），其中就包括许多来自底层的、其他宗教的圣徒的圣诗。古鲁教导我们，无论出身哪个种姓，只要用热爱来冥想和歌颂上帝圣名的，就可以得到提升，并和上帝合一。

此外，在锡克教中，是没有什么日子和时刻本身就是吉利或不祥的，只有当我们牢记上帝的日子和时刻才会是吉利的。

继承：公元 1539 年 9 月 22 日，古鲁那纳克的生命之光在卡尔塔尔普尔与上帝合一，离开了人的躯体。一场争论在他的追随者之间展开——他的印度教追随者希望以印度教徒的方式将其火葬，而他的穆斯林追随者则希望进行土葬。当时他们两派决定各取一束花，放在那纳克的身体上，看看第二天谁的鲜花没有凋谢。然而第二天早上，他身上的布单被揭开时，古鲁那纳克的尸体消失了，而两派的花朵依然娇艳。这就确证了古鲁的信息：他是所有人所共有的古鲁。于是这两个群体一起怀着崇敬之心，各取走了一半覆盖那纳克尸体的布单和鲜花。穆斯林们埋葬了一半的布单和鲜花，印度教徒则把他们的那一半投入火中。于是，一个称作“三摩地”（Samadh）的印度教传统的纪念碑和一个穆斯林传统的墓地，就坐落在巴基斯坦的拉维河畔，卡尔塔尔普尔的一座锡克教庙宇（Gurdwara）中。

人们会永远铭记古鲁为“贾加特古鲁”（Jagat Guru），意思是整个世界而生的平民古鲁。

*‘Baba Nanak Shah Fakir
Hindu ka Guru, Musalman Ka Pir’.*

“巴巴 那纳克 沙哈 法基尔
印度教的古鲁，穆斯林的辟尔²（Pir）”。

*‘Baba Nanak is the King of holy men
The Guru of the Hindus and the Pir of the Mussalmans’.*
(Translation of this couplet in English is by Khushwant Singh.)

“巴巴 那纳克是圣人中的王
印度教徒的古鲁，新穆斯林的辟尔”。（库斯旺·辛格译）

² 辟尔（Pir）意为精神导师。

在印度的一些地区，如列城（Leh）和拉达克（Ladakh）等地，那里拥有着相当众多的藏传佛教人口，当地人把他称作‘那纳克喇嘛’或‘古鲁仁波切’来纪念他。

在古鲁同上帝永恒的亮光相合一之前，他给了他的追随者许多试验，他避开他的儿子和其他一些亲信，而选择了巴伊·拉希那（Bhai Lehna）作为他的继承人。他把亮光传递给巴伊·拉希那，并且给他起了一个新的名字，叫做安格德（Angad），意思是“我身体的一部分”。然后那纳克向他躬身，将安格德转化为第二代古鲁：古鲁安德格·德夫，犹如他仍然“在世”。其他九个“在世”的古鲁都遵循这种方式，十分谨慎地选择下一个最有价值的继承人。锡克教徒们一直相信，传递给每一任继承人的，就是来自古鲁那纳克的同一个亮光。

到了第十代古鲁，古鲁哥宾德·辛格（Gobind Singh）在将其亮光在同上帝相融之前，于 1708 年把他的古鲁权力归给了圣书《古鲁·格兰特·萨哈卜》（Guru Granth Sahib），结束了传承古鲁权力给“在世”的人的传统。从那以后，《古鲁·格兰特·萨哈卜》就是锡克教徒永恒的古鲁，也被他们视为在世的古鲁。

十位人格古鲁掌管锡克教长达 239 年。在这一段时期中，古鲁们所教授的不仅是一般意义上信徒们所期待的精神上的修行方式，还有许多物质上的方式来保卫众信徒的精神自由。随着锡克教的传播，那些先存的设计变得摇摇欲坠，时常陷入互相敌对的状态。第五代古鲁阿尔琼·德夫（Arjan Dev）被虐刑殉道，第九代古鲁则被斩首。有许多锡克教徒也殉道了。十位古鲁中有两位古鲁的年幼孩子在一场战斗中殉道，另外两个古鲁的孩子，一个九岁，一个七岁，都活活被砖块砸死，然后斩首。一场运动于是就这样掀起，在古鲁的领导下，其后的一些委身入教、很有能力的锡克教徒提供直接协助，沉重打击了统治印度长达几个世纪的莫卧儿帝国，大量的史料章节通常都被血腥的描述所浸染。在这场运动中，古鲁认为军人就等同于遵行着圣徒般生活方式的锡克教徒。他们是完整意义的人，不按印度教中的四个种姓来区分他们的作为，而同时承担起四个种姓所应负的责任。

《贾卜吉·萨哈卜》的结构：

《贾卜吉·萨哈卜》是最受尊敬的锡克教晨祷文，其中包括了古鲁那纳克的教导，也是《古鲁·格兰特·萨哈卜》的开始部分。锡克教徒认为《贾卜吉·萨哈卜》是由第二任古鲁安德格·德夫在古鲁那纳克的授意下所创作的。

1. 开头部分是为人所知的“根本箴言”（**Mool Mantra**） - 在这里古鲁就解释了最基本的章节：关于原本不可认知的上帝。
2. 祷文的标题“贾卜”（**Jap**）。“贾卜”字面上的意思是以坚定不移的信心和爱来冥想、铭记和诵念。标题中的“贾卜”（诵念）天衣无缝地将吠陀曼特罗与贾卜吉的第一个对句融合、联接了起来，是充满意涵的。
3. 贾卜吉的主要内容从一组对句开始。一组对句即是一首短诗——通常是仅用一到两行的文字来概括地阐述一些信息或教导。
4. 对句之后是 38 段诗节，也即是惯称的“帕瑞斯”（**Pauris**），字面上的意思是：阶梯上的脚步；这些就是诗文的主要部分。
5. 在最后几个诗节（帕瑞斯）里一直到第 37 节，描述了信徒所需通过和达到的 5 个阶段，最后达到“沙克汗”（**Sach-Khand**） - 真理的阶段，即上帝。
6. 在祷文的最后以另外一个对句作为结束。

ਜਪੁ ਜੀ ਸਾਹਿਬ

JAP JI SAHIB

贾卜吉 萨哈卜

THE COMMENCING VERSE ---

MOOL MANTAR

ੴ

ik-o-a^Nkaar

ਸਤਿ ਨਾਮੁ

sat(i) naam(u)

ਕਰਤਾ ਪੁਰਖੁ

kartaa purakh(u)

ਨਿਰਭਉ

nirbha-o

ਨਿਰਵੈਰੁ

nirvair(u)

ਅਕਾਲ ਮੂਰਤਿ

akaal moorat(i)

ਅਜੂਨੀ

ajoonee

ਸੈਭੰ

saibhang

ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

gur prasaad(i).

THE COMMENCING VERSE ---

MOOL MANTRA / Cardinal or Credal Statement

ੴ (Ik-o-a^Nkaar) (音译 为: 伊克 欧恩卡尔)

上帝是唯一的；
祂的名为真理；
祂是造物者；祂存在于万物中；
祂毫不畏惧；
祂从无仇恨；
祂超越时间和空间限制；祂是永恒的；
祂在生死之外；
祂通过自己而出现；
通过古鲁的恩典，祂被感悟。

MOOL MANTRA / Cardinal or Credal Statement

ੴ (Ik-o-a^Nkaar)

One God,
Eternally True Name,
The creator,
All pervading,
Without fear,
Without hate, enmity or vindictiveness,
Beyond confines of time, immortal,
Without birth and death,
He came into existence by Himself,
He can be realised through Grace of the Guru.

ਜਪੁ ॥

Jap(u).

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

aad(i) sach(u) jugaad(i) sach(u).

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

hai bhee sach(u) naanak hosee bhee sach(u).

JAP³ (反复称颂祂的名).

祂出现在时间之前；
祂出现在时间之始及绵延千古；
祂出现在现在；
噢，那纳克， 从此以后祂也将会永远存在。 ||1||

JAP (*Jap, the title literally means to recite and contemplate on the Divine*)

He was True before the beginning of time,
Through the ages, as time started to run its course, He has ever been True,
He is still True,
O Nanak, He shall forever be True. ||1||

³ JAP 指的是本作品的标题

Pauri 1

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

sochai soch(i) na hova-ee jay sochee lakh vaar.

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

chupai chup na hova-ee jay laa-ay rahaa liv taar.

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

bhukhi-aa bhukh na utree jay bannaa puree-aa bhaar..

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

sahas si-aanpaa lakh hohi ta ik na chalai naal(i).

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

kiv sachi-aaraa ho-ee-ai kiv koorhai tutai paal(i).

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

hukam(i) rajaa-ee chalnaa naanak likhi-aa naal(i). ||1||

Pauri / 诗节 1

百万次的净化仪式不能洁净人的灵魂；
人可以通过冥想姿势来保持长时间沉默，
但仍不能达到内心真正的平静；
人饥渴的欲望不会因为拥有大量的财富而得到冷却；
人的聪明和智慧也不会伴随着他到下辈子；
人如何实现心灵的纯洁？
人如何冲破虚假的屏障？
噢，那纳克，真理可以通过服从上帝的旨意获得。1

Pauri / Stanza 1

One's mind cannot be purified by external cleansing (like bathing at places of pilgrimage or through rituals), even if cleansed hundreds of thousands of times.

One's mind cannot be silenced even if one were to remain continuously silent in a meditative posture.

One's hunger (greed or desires) cannot be satisfied even if one were to keep on fasting or accumulating loads of possessions.

Engaging in hundreds and thousands of clever or deceitful tricks, would be futile as none of these would bring one nearer to Him.

Then how to become a Truthful person and how to break through this wall of falsehood that separates us from the Divine?

O Nanak, one should abide by and surrender one's self to His 'Hukam' (Divine Will/Command) which is recorded with oneself. ||1||

Pauri 2

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥

hukmee hovan(i) aakaar hukam(u) na kahi-aa jaa-ee.

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥

hukmee hovan(i) jee-a hukam(i) milai vadi-aa-ee.

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

hukmee utam(u) neech(u) hukam(i) likh(i) dukh sukh paa-ee-ah.

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥

iknaa hukmee bakhsees ik(i) hukmee sadaa bhavaa-ee-ah.

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥

hukmai andar(i) sabh(u) ko baahar(l) hukam na ko-ay.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

naanak hukmai jay bujhai ta ha-umai kahai na ko-ay. ||2||

Pauri / 诗节 2

上帝旨意的显现方式是多种多样的，但祂的法条是无法表述的；
通过祂神圣的旨意，万物被创造了；
通过祂神圣的旨意，一些人被造就尊贵；
通过祂的旨意，高贵的和卑贱的都被创造了；
通过祂的旨意，人承受了快乐和痛苦；
通过祂的旨意，一些人蒙受祂的慈悲而脱离轮回，其他人继续轮回经历生与死；
通过祂的旨意，所有的人都受祂统治，无一例外；
噢，那纳克，懂得祂条例的人从不以利己为快乐。2

Pauri / Stanza 2

His Command creates all forms; His Command cannot be completely explained by anyone.

All life owes its creation to His Command and those who abide by His Command/Laws receive glory.

In accordance with this Law, some are good and some are bad. Pain and pleasure are a result of this Law.

In accordance with this Law, many are blessed with His Grace while others are always wandering aimlessly.

These Laws govern all of creation, and none is beyond the ambit of these Laws.

O Nanak, if one understands that everything happens according to His Command, one will not be egoistic. ||2||

Pauri 3

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥

gaavai ko taan(u) hovai kisai taan(u).

ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥

gaavai ko daat(i) jaanai neesaan(u).

ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥

gaavai ko gun vadi-aa-ee-aa chaar.

ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥

gaavai ko vidi-aa vikham(u) veechaar(u).

ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥

gaavai ko saaj(i) karay tan(u) khayh.

ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥

gaavai ko jee-a lai fir(i) dayh.

ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥

gaavai ko jaapai disai door(i).

ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥

gaavai ko vaykhai haadraa hadoor(i).

Pauri / 诗节 3

有权力的人歌颂上帝的大能；
顿悟上帝恩惠的人歌颂祂的恩赐；
有人歌颂祂的美德和卓越；
有人通过错综复杂辩证哲理歌颂祂；
有人歌颂祂创造了万物的身体，又把它们分解到尘埃里；
有人歌颂祂夺走了生命又使之恢复；
有人歌颂祂遥不可及；
有人歌颂祂永远是显而易见的；
千千万万的人不断地在讲述祂的属性；
更多千千万万的人无止境地讲述祂；
接受者厌倦了接受一样的东西；但祂继续赠与世人礼物；
收受者永远都在享受着祂的供给；
命定者根据祂的旨意运作宇宙；
噢，那纳克，无忧无虑的上帝永远处于极乐之中。3

Pauri / Stanza 3

Some sing the praises of His immense power, might, and strength according to their own knowledge/strength.

Some sing in praise of His gifts seeing those as a sign of His Grace.

Some sing of His noble virtues and greatness.

Some sing that it is difficult to comprehend the mysteries of His creation.

Some sing that He fashions the body from dust.

Some sing that He takes life away and then restores it.

Some perceive Him to be far away.

Some sing that He is so near and watches over everyone.

Contd. Pauri 3

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥

kathnaa kathee na aavai tot(i).

ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥

kath(i) kath(i) kathee kotee kot(i) kot(i).

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥

daydaa day laiday thak(i) paahi.

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥

jugaa jugantar(i) khaahee khaahi.

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥

hukmee hukam(u) chalaay raah(u).

ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

naanak vigsai vayparvaah(u). ||3||

Contd. Pauri 3

There is no dearth of perceptions about Him.

Countless people have tried repeatedly to describe His greatness.

The Supreme giver, just keeps on giving endlessly, whereas the receivers get tired of receiving.

Throughout the ages, all have been consuming His unending gifts.

Everything in the universe is unfolding and functioning according to His Command.

O Nanak, He is beyond influence of anyone and is ever blissful. ||3||

Pauri 4

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥

saachaa sahib(u) saach(u) naa-ay bhaakhi-aa bhaa-o apaar(u).

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

aakhahi mangahi dayhi dayhi daat(i) karay daataar(u).

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥

fayr(i) ke agai rakhee-ai jit(u) disai darbaar(u).

ਮੁਹੌ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥

muhou ke bolan(u) bolee-ai jit(u) sun(i) Dharay pi-aar(u).

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

amrit vaylaa sach(u) naa-o vadi-aa-ee veechaar(u).

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥

karmee aavai kaprhaa nadree mokh(u) du-aar(u).

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

naanak ayvai jaanee-ai sabh(u) aapay sachiaar(u). ||4||

Pauri / 诗节 4

上帝是真理，他的名为真理，祂的语言表达着无尽的爱；
人们向祂祈求所有事情，祂却无穷无尽地给予；
我们应该拿什么献给祂才能看见祂神圣的殿堂呢？
我们应该朗诵什么来领受祂的大爱。
人应该在芬芳的早晨歌颂祂的名和默想祂的伟大；
我们因为善行而获得躯体，但我们得救是因为祂的恩典；
噢，那纳克， 意识到真神是独自存在的。4

Pauri / Stanza 4

God, the Master, is ever-true; His true form (Truth) is infused in His Name;
His language is endless love.

People make their requests to Him and beg things from Him, saying, "Give me this, give me that," and the Great Giver continues to give.

Then, what can one do/offer that one may perceive His kingdom?

What words should one utter, hearing which one becomes endearing to Him?

Dedicate the ambrosial hours of dawn, to contemplation and reflection on His eternal Name, virtues, and greatness.

Human body is received through (good) deeds and it is through His Grace that the door to salvation can be reached.

O Nanak, realise that He, the True One, is manifest in everything. ||4||

Pauri 5

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥

thaapi-aa na jaa-ay keetaa na ho-ay.

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥

aapay aap(i) niranjan(u) so-ay.

ਜਿਨਿ ਸੋਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥

jin(i) sayvi-aa tin(i) paa-i-aa maan(u).

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥

naanak gaavee-ai gunee nidhaan(u).

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥

gaavee-ai sunee-ai man(i) rakhee-ai bhaa-o.

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥

dukh(u) parhar(i) sukh(u) ghar(i) lai jaa-ay.

Pauri / 诗节 5

上帝既不能被任命，也不能被创造；
完美的上帝是独自存在的；
冥想祂的人获得真正的荣耀；
噢，那纳克，歌颂赞美珍宝般的上帝。
歌颂和聆听祂的赞美并在心中常驻对祂的爱；
带走悲伤，祂将把他们带进极乐之家。
古鲁的话语是神圣之音，古鲁的话语是知识，
而且古鲁的话语无处不在。
上帝本身是湿婆神（毁灭者），毗湿奴（守护者），
梵天⁴（创造者）以及女神巴瓦娑⁵
纵然我领悟了祂的真正伟大，该如何来描述呢？
上帝启发了我；
祂是万物的供给者因此我绝不能忘记祂。5

Pauri / Stanza 5

He cannot be established or installed (like an idol), neither can He be created.

He is self-created, self-manifested and He alone is immaculate.

Whoever contemplates upon Him and serves, gains honour.

O Nanak, sing in praise of Him who is the treasure trove of all virtues.

⁴梵天，湿婆神，毗湿奴：印度神话的历史，大致可分为：原始崇拜时期、吠陀时期、婆罗门时期和佛教时期。到了婆罗门时期，“创造神”梵天，“毁灭神”湿婆神，“守护神”毗湿奴。其实这里的毁灭没有任何贬义的意思。在印度教的世界观里，整个世界、宇宙都是在创造、运行和毁灭的循环中生生不息的，而三大神则分别完成这三个步骤中的一个。

⁵巴瓦娑（Parvati）：湿身婆的王妃

Contd. Pauri 5

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥

gurmukh(i) naadaN gurmukh(i) vaydaN gurmukh(i) rahi-aa samaa-ee.

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥

gur(u) eesar(u) gur(u) gorakh(u) barmaa gur(u) paarbatee maa-ee.

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥

jay ha-o jaanaa aakhaa naahee kahnaa kathan(u) na jaa-ee.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

guraa ik dayhi bujhaa-ee.,

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

sabhnaa jee-aa kaa ik(u) daataa so mai visar(i) na jaa-ee. ||5||

Contd. Pauri 5

Sing with love and devotion, listen attentively to His Word, and nurture love for Him.

In this way, destroy grief, pain, and misery and attain inner peace.

Guru's Word is the unstruck melody; Guru's Word is the knowledge of the scriptures; through Guru's Word one realizes that He is all pervading.

(For me), the Guru alone is Shiva, Vishnu, Brahma, and the goddess Mother Parvati.

Even if I were to know Him and understand Him, I would not be able to put it into words because His greatness is beyond expression.

Oh Guru, please bless me with the understanding of the One,

the One provider, benefactor for all beings - may I never forget Him. ||5||

Pauri 6

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਨੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥

tirath(i) naavaa jay tis(u) bhaavaa vin(u) bhaanay ke naa-ay karee.

ਜੇਤੀ ਸਿਰਥਿ ਉਪਾਈ ਵੇਖਾ ਵਿਨੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥

jaytee sirath(i) upaa-ee vaykhaa vin(u) karmaa ke milai la-ee.

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

mat(i) vich(i) ratan javaahar maanik jay ik gur kee sikh sunee.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

guraa ik dayh(i) bujhaa-ee.

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥

sabhnaa jee-aa kaa ik(u) daataa so mai visar(i) na jaa-ee. ||6||

Pauri / 诗节 6

唯有祂喜悦，我愿洗浴朝圣。没有祂的喜悦，一切皆是徒劳；
宇宙是上帝创造的，唯有上帝的恩典人们才有所成就；
倘若我们听从并遵照古鲁的指示；
那我们的品质犹如珍珠宝石般宝贵。
古鲁启发了我；
唯独祂是万物的供给者因此我绝不能忘记祂。 6

Pauri / Stanza 6

I would bathe at places of pilgrimage, if by doing so, I could be pleasing to Him. If it does not please Him, what is to be gained by such (ritualistic) bathing?

Everywhere in His creation that I look, I see that nothing can be obtained without His Grace.

The divine virtues, wisdom, likened to gems of rubies and diamonds spring forth from one's own mind if he listens to the teaching of the Guru.

Oh Guru, please bless me with the understanding of the One,

the One provider, benefactor for all beings - may I never forget Him. ||6||

Pauri 7

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥

jay jug chaaray aarjaa hor dasoonee ho-ay.

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥

navaa khanda vich(i) jaanee-ai naal(i) chalai sabh(u) ko-ay.

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥

changa naa-o rakhaa-ay kai jas(u) keerat(i) jag(i) lay-ay.

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥

jay tis(u) nadar(i) na aavee ta vaat na puchhai kay.

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥

keetaa andar(i) keet(u) kar(i) dosee dos(u) Dharay.

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥

naanak nirgun(i) gun(u) karay gunvanti-aa gun(u) day.

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥

tayhaa ko-ay na sujh-ee je tis(u) gun(u) ko-ay karay. ||7||

Pauri / 诗节 7

如果有人活了百万年，甚至千万年；
他会名扬九州且有遍及世界的跟随者；
他会名扬四海，被人们称颂赞美；
若没有上帝的恩典，所有人都会对他不屑一顾；
由于他的罪孽人们把他当做最小的昆虫对待。
噢，那纳克！
祂救赎如此不值得的人且赐予更多的美德给高尚的人。
没人能比得上祂，没有人能分享祂的本领也没有人能给与祂恩赐。7

Pauri / Stanza 7

If one were to live through the four ages or even ten times more;

if one were to be so well known throughout the nine regions (*the whole world*) and have scores of followers;

with a good name, fame, winning praise from all;

However, without receiving God's grace, one will ultimately be treated like a person that nobody cares about.

Even a wrong doer would deem such a person to be no different from the lowest of the lowliest worm.

O Nanak, He redeems even such an unworthy person and He bestows virtues upon those who are already virtuous.

There is none other than Him who can bestow virtues on such an unworthy person. ||7||

Pauri 8

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥

sunī-ai siDh peer sur(i) naath.

ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥

sunī-ai Dharat(i) Dhaval aakaas.

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥

sunī-ai deep lo-a paataal.

ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥

sunī-ai poh(i) na sakai kaal(u).

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

naanak bhagtaa sadaa vigaas(u).

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥

sunī-ai dookh paap kaa naas(u). ||8||

Pauri / 诗节 8

通过聆听上帝神圣的话语，
人们能到达成就者, 圣人, 神灵和瑜伽修行者的境界；
通过聆听上帝神圣的话语，
人们能感知地球，冥界和天空的宇宙奥秘；
通过聆听上帝神圣的话语，
人们能获得关于大陆，行星和冥界的知识；
通过聆听上帝神圣的话语，人们对死亡的恐慌便会消失；
噢，那纳克，上帝的皈依者总是在福佑中。
聆听上帝神圣的话语，所有的苦难和罪孽都会消除。8

Pauri / Stanza 8

By listening (attentively to the divine teachings of the Guru), one attains the saintly capabilities of spiritual masters.

By listening, one learns of earth and the Laws that support the earth and the sky.

By listening, knowledge of the continents, worlds/planets and nether regions is gained.

By listening, one sheds even the fear of death.

O Nanak, His devotees are always filled with joy and spiritual bliss.

By listening, they overcome their sorrows, pains and wrongdoings. ||8||

Pauri 9

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥

sunī-ai eesar(u) barmaa ind(u).

ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥

sunī-ai mukh(i) saalaahan mand(u).

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦੁ ॥

sunī-ai jog jugat(i) tan(i) bhayd.

ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦੁ ॥

sunī-ai saasat simrit(i) vayd.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

naanak bhagtaa sadaa vigaas(u).

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

sunī-ai dookh paap kaa naas(u). ||9||

Pauri / 诗节 9

聆听上帝神圣的话语，
可获得湿婆神，梵天和因陀罗的境界和力量；
聆听上帝神圣的话语，即使罪人也开始背诵对上帝的赞美；
聆听上帝神圣的话语，领悟祂的途径和人体的奥秘都豁然明了；
聆听上帝的圣名，可获得四本宗教书，六所哲学院校和二十四篇
专题论文的知识；
噢，那纳克，上帝的皈依者总是在福佑中。
聆听上帝神圣的话语，所有的苦难和罪孽都会消除。9

Pauri / Stanza 9

By listening (attentively to the divine teachings of the Guru), one rises to
the nature of gods like Shiva, Brahma and Indra.

By listening, even a wicked person transforms and begins to sing His praises.

By listening, the method of spiritual union with God springs forth from
within the body.

By listening, one comes to know the essence of the Shastras, Simrities and
Vedas (Hindu scriptures and books of knowledge).

O Nanak, His devotees are always filled with joy and spiritual bliss.

By listening, they overcome their sorrows, pains and wrongdoings. ||9||

Pauri 10

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥

sunī-ai sat(u) santokh(u) gi-aan(u).

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥

sunī-ai athsath(i) kaa isnaan(u).

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥

sunī-ai parh(i) parh(i) paavah(i) maan(u).

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

sunī-ai laagai sahj(i) Dhi-aan(u).

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

naanak bhagtaa sadaa vigaas(u).

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

sunī-ai dookh paap kaa naas(u). ||10||

Pauri / 诗节 10

聆听上帝神圣的话语，可获得真理，满足和心灵启发；
聆听上帝神圣的话语，如同洗浴于 68 个圣地；
聆听上帝神圣的话语，能给人带来真正的荣耀；
聆听上帝神圣的话语，在冥想神的精髓中修复心灵；
噢，那纳克，上帝的皈依者总是在福佑中。
聆听上帝神圣的话语，所有的苦难和罪孽都会消除。10

Pauri / Stanza 10

By listening (attentively to the Divine teachings of the Guru), one imbibes the virtues of truthfulness, contentment, and wisdom.

By listening, one undertakes (a true internal) pilgrimage of cleansing as bathing at 68 places of pilgrimage (as per Hindu traditions).

By listening, one attains the honour accorded to scholars for their achievements.

By listening, one's mind becomes easily attuned to Him.

O Nanak, His devotees are always filled with joy and spiritual bliss.

By listening, they overcome their sorrows, pain and wrongdoings. ||10||

Pauri 11

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥

sunī-ai saraa gunaa kay gaah.

ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥

sunī-ai saykh peer paatisaah.

ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥

sunī-ai anDhay paavahi raah(u).

ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥

sunī-ai haath hovai asgaah(u).

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

naanak bhagtaa sadaa vigaas(u).

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥

sunī-ai dookh paap kaa naas(u). ||11||

Pauri / 诗节 11

通过聆听上帝神圣的话语，人们能获得深层的精神认识；
通过聆听上帝神圣的话语，人们能达到至圣的境界；
通过聆听上帝神圣的话语，盲人也能找到领悟的路径；
通过聆听上帝神圣的话语，对海洋深层奥秘也能彻底了解；
噢，那纳克，上帝的皈依者总是在福佑中。
聆听上帝神圣的话语，所有的苦难和罪孽都会消除。11

Pauri / Stanza 11

By listening (attentively to the divine teachings of the Guru), one comes to fathom and acquire the “deep ocean” of divine virtues.

By listening, one attains the capabilities of spiritual leaders and emperors (i.e. faculties of truth and justice).

By listening, even the spiritually ignorant find and follow the path to God-consciousness.

By listening, challenges of the world become surmountable.

O Nanak, His devotees are always filled with joy and spiritual bliss.

By listening, they overcome their sorrows, pain and wrongdoings. ||11||

Pauri 12

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥

mannay kee gat(i) kahee na jaa-ay.

ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

jay ko kahai pichhai pachhutaay.

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥

kaagad(i) kalam na likhanhaar(u).

ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥

mannay kaa bah(i) karan(i) veechaar(u).

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

aisaa naam(u) niranjan(u) ho-ay. jay ko man(i) jaanai man(i) ko-ay. ||12||.

Pauri / 诗节 12

信仰的状态是难以名状的，
试图描述的人都会以失败告终；
这种超乎寻常的状态是难以用笔和纸记录的，
纵然探求者静坐深思；
这样是纯粹无暇的圣名；
只有当人毫不动摇的信念和信仰接纳祂才能体会。 12

Pauri / Stanza 12

The state of mind of one who has unwavering faith and belief in Him,
cannot be described.

Whoever attempts to describe, regrets it later.

There is neither the pen nor the scribe to put it on paper,

even if the learned writers sit together and reflect on it.

Such is the pure, immaculate Name of God;

one would understand only If one accepts Him with unwavering faith and
belief. ||12||

Pauri 13

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥

manna surat(i) hovai man(i) buDh(i).

ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥

mannai sagal bhavan kee suDh(i).

ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥

mannai muh(i) chotaa naa khaa-ay.

ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥

mannai jam kai saath(i) na jaa-ay.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥

aisaa naam(u) niranjan(u) ho-ay. jay ko man(i) jaanai man(i) ko-ay. ||13||

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Pauri / 诗节 13

通过信仰，人获得神识和心灵的觉醒。

通过信仰，宇宙之谜被揭示。

通过信仰，人不会承受皮肉之苦，也不身陷地狱之灾。

这样是纯粹无暇的圣名；

只有当人毫不动摇的信念和信仰接纳祂才能体会。13

Pauri / Stanza 13

By having unwavering faith and belief in Him, one's mind and intellect are awakened to divine consciousness.

By having unwavering faith and belief in Him, one's knowledge and understanding expands to an awareness of the whole of existence.

By having unwavering faith and belief in Him, one is not affected by worldly temptations/vices.

By having unwavering faith and belief in Him, one is liberated.

Such is the pure, immaculate Name of God; one would understand only if one accepts Him with unwavering faith and belief. ||13||

Pauri 14

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥

mannai maarag(i) thaak na paa-ay.

ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥

mannai pat(i) si-o pargat(u) jaa-ay.

ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥

mannai mag(u) na chalai panth(u).

ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥

mannai Dharam saytee san-banDh(u).

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥

aisaa naam(u) niranjan(u) ho-ay. jay ko man(i) jaanai man(i) ko-ay. ||14||

Pauri / 诗节 14

通过信仰，
人不会在参悟神的路上受阻，且将满怀荣光来到祂的圣殿；
通过信仰，
人将不会在宗教里迷途，而是融入纯正的宗教；
这样是纯粹无暇的圣名；
只有当人毫不动摇的信念和信仰接纳祂才能体会。 14

Pauri / Stanza 14

By having unwavering faith and belief in Him, one's path cannot be blocked by anyone.

By having unwavering faith and belief in Him, one departs from the world with dignity and honour.

By having unwavering faith and belief in Him, one remains steadfast on the spiritual path, does not waver and is not led astray by sects and cults.

By having unwavering faith and belief in Him, one establishes a firm and deep bond with righteousness (Dharama).

Such is the pure, immaculate Name of God; one would understand only if one accepts Him with unwavering faith and belief. ||14||

Pauri 15

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥

mannai paavahi mokh(u) du-aar(u).

ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥

mannai parvaarai saaDhaar(u).

ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥

mannai tarai taaray gur(u) sikh.

ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥

mannai naanak bhavah(i) na bhikh.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥

aisaa naam(u) niranjan(u) ho-ay. jay ko man(i) jaanai man(i) ko-ay. ||15||.

Pauri / 诗节 15

通过信仰，
人找到了通向自由的大门，甚至亲属也因着他而得到解放；
通过信仰，
老师和门徒一起获得解放；
噢，那纳克，通过信仰，人不需徘徊恳求神圣的恩典；
这样是纯粹无暇的圣名；
只有当人毫不动摇的信念和信仰接纳祂才能体会。15

Pauri / Stanza 15

By having unwavering faith and belief in Him, devotees achieve liberation from bondage.

By having unwavering faith and belief in Him, they inspire their families as well.

By having unwavering faith and belief in Him, one liberates oneself as well as others through the Guru's teachings.

By having unwavering faith and belief in Him, says Nanak, devotees do not wander nor beg.

Such is the pure, immaculate Name of God; one would understand only if one accepts Him with unwavering faith and belief. ||15||

Pauri 16

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥

panch parvaan panch parDhaan(u).

ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥

panchay paavahi dargah(i) maan(u).

ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥

panchay sohahi dar(i) raajaan(u).

ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥

panchaa kaa gur(u) ayk(u) Dhi-aan(u).

ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥

jay ko kahai karai veechaar(u).

ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥

kartay kai karnai naahee sumaar(u).

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥

Dhoul(u) Dharam(u) da-i-aa kaa poot(u).

ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥

santokh(u) thaap(i) rakhi-aa jin(i) soot(i).

ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥

jay ko bujhai hovai sachiaar(u).

ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥

Dhavlai upar(i) kaytaa bhaar(u).

ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥

Dhartee hor(u) parai hor(u) hor(u).

ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥

tis tay bhaar(u) talai kavan(u) jor(u).

Pauri / 诗节 16

上帝的选民由祂认定，他们是人中之杰；
他们在上帝的殿堂获得荣光；
上帝的选民在祂神圣的殿堂里很美；
他们全心全意的向着唯一的古鲁；
人们也许尝试着尽量描述和赞美上帝的创造和上帝的伟大，
但上帝所行之事是无法计量的。
圣条是伴随怜悯慈悲之心而生；
祂耐心的使天地万物各得其所。
意识到这些的人都会深受启发。
如此神话般的耕耘需要承载多大的负荷？
世上还有更多更多的地球。这一切都依赖于怎样的支撑呢？
被造之物不计其数。
很多人曾尝试着统计，但谁能呈递准确的统计数字呢？
如果有人懂得如何估算，这将会是一个多大的数字啊？
孰能计算上帝的力量和祂所造之物的美丽形态，以及祂祝福的范围？
上帝的话语造就了世界。
然后无数的生命之泉开始流淌、川流不息。
噢，上帝！我将如何描述和表达妳的大能？
我所能给予妳的是如此的渺小，即使牺牲我自己。
任何取悦妳的都是对大家有益的；
噢，无形的上帝，妳永远地存在着。16

Pauri / Stanza 16

The exalted ones are acknowledged and accepted as leaders.
The exalted ones are accorded honour in His court.
The exalted ones hold a commanding presence in the court of kings.
The focus of the exalted ones is on the Guru's 'Shabad' (Word).

If someone tries to describe or deliberate
on Him and His creation, it would be impossible to make a summation.

Contd. Pauri 16

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥

jee-a jaat(i) rangaa kay naav.

ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥

sabhnaa likhi-aa vurhee kalaam.

ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥

ayh(u) laykhaa likh(i) jaanai ko-ay.

ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥

laykhaa likhi-aa kaytaa ho-ay.

ਕੇਤਾ ਤਾਨੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥

kaytaa taan(u) su-aali hu roop(u).

ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥

kaytee daat(i) jaanai koun(u) koot(u).

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥

keetaa pasaa-o ayko kavaa-o.

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

tis tay ho-ay lakh daree-aa-o.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

kudrat(i) kavan kahaa veechaar(u).

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaari-aa na jaavaa ayk vaar.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

jo tuDh(u) bhaavai saa-ee bhalee kaar.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥

too sadaa salaamat(i) nirankaar. ||16||

Contd. Pauri 16

Righteousness (dharama) borne out of compassion, is the foundation upholding the world (not the white bull believed in Hindu mythology). Together with contentment, these principles, like a connecting thread, are keeping the world in a balance.

If one understands this, one realises the truth/becomes enlightened,
How much weight there must be on the bull if indeed it is the bull that is supporting the earth?

There must then be another earth for the bull to stand on and another bull to support that earth in turn and so on and on....

On what platform then is the last bull standing to bear the immeasurable weight of these numerous earths and bulls above it?

In His creation are creatures of different species, colours and names.

All of them have their own individual characteristics and roles ascribed by the ever-flowing pen of His infinite divine Law.

If someone claims to be able to write in detail about the characteristics of all of His creation,

how voluminous and unending these accounts would be?

How infinite Your power and how beautiful Your creation, Your manifestation.

How infinite Your provisions, who can make an estimation?

All of creation came into being and expanded from your single command.

And, millions of streams of consciousness came into being.

What power do I have to comprehend or describe the nature and extent of Your creation?

I am unworthy of even once to be a sacrifice to You.

Whatever pleases you is best for all.

O formless One, You are eternal, You abide forever. ||16||

Pauri 17

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥

asaNkh jap asaNkh bhaa-o.

ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥

asaNkh poojaa asaNkh tap taa-o.

ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥

asaNkh garanth mukh(i) vayd paath.

ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥

asaNkh jog man(i) rahahi udaas.

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥

asaNkh bhagat gun gi-aan veechaar.

ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥

asaNkh satee asaNkh daataar.

ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥

asaNkh soor muh bhakh saar.

ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥

asaNkh mon(i) liv laa-ay taar.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

kudrat(i) kavan kahaa veechaar(u).

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaari-aa na jaavaa ayk vaar.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

jo tuDh(u) bhaavai saa-ee bhalee kaar.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥

too sadaa salaamat(i) nirankaar. ||17||

Pauri / 诗节 17

祈祷的赞美诗不计其数；
奉献的形式不计其数；
敬拜的形式不计其数；
赎罪的形式不计其数；
背诵吠陀经⁶的人不计其数；
脱离世俗的苦行者不计其数；
冥想祂品质和追求祂启发的皈依者不计其数；
施布仁慈的虔诚的凡人不计其数；
伤痕累累的英雄不计其数；
负着沉默誓言的人不计其数；
噢，上帝！我将如何描述和表达妳的大能？
我所能给予妳的是如此的渺小，即使牺牲我自己。
任何取悦妳的都是对大家有益的；
噢，无形的上帝，妳永远地存在着。17

Pauri / Stanza 17

Countless recite His Name, countless express their love for Him.
Countless worship Him, countless engage in penances.
Countless are the beings who recite various scriptures.
Countless are the yogis who remain detached from this world.
Countless devotees contemplate on His virtues and knowledge.
Countless live truthful lives and countless share with others.
Countless are warriors who bear the blows of weapons head-on.
Countless meditate on Him by observing vows of silence.
How can I comprehend or describe the nature and extent of Your creation?
I am unworthy of even once to be a sacrifice to You.
Whatever pleases you is best for all.
O formless One, You are eternal, You abide forever. ||17||

⁶吠陀经：印度古代流传下来的婆罗门教典籍，称作神圣的知识或神的启示。按内容性质和编定年代分为 4 种不同类型的文学作品：吠陀本集、《梵书》、《森林书》、《奥义书》。

Pauri 18

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥

asaNkh moorakh anDh ghor.

ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥

asaNkh chor haraamkhor.

ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥

asaNkh amar kar(i) jaahi jor.

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥

asaNkh galvadh hati-aa kamaahi.

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥

asaNkh paapee paap(u) kar jaahi.

ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥

asaNkh koorhi-aar koorhay firaahi.

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥

asaNkh malaychh mal(u) bhakh(i) khaahi.

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥

asaNkh nindak sir(i) karahi bhaar(u).

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥

naanak(u) neech(u) kahai veechaar(u).

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaari-aa na jaavaa ayk vaar.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

jo tuDh(u) bhaavai saa-ee bhalee kaar.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥

too sadaa salaamat(i) nirankaar. ||18||

Pauri / 诗节 18

属灵上无知的愚人不计其数；
狡猾的人和窃贼不计其数；
强权的暴君不计其数；
割喉和杀人的罪犯不计其数；
身后种下一连串罪孽的罪人不计其数；
周旋在自己谬误里的人不计其数；
污秽肮脏的罪人不计其数；
满载罪恶的诽谤者不计其数；
噢，上帝！可怜的那纳克如何能描述和表达妳的大能？
我所能给予妳的是如此的渺小，即使牺牲我自己。
任何取悦妳的都是对大家有益的；
噢，无形的上帝，妳永远地存在着。18

Pauri / Stanza 18

Countless people act foolishly out of utter ignorance.
Countless are thieves and embezzlers.
Countless oppressors rule by brutal force and commit atrocities on others.
Countless cut-throats commit murders.
Countless commit evil deeds and keep on doing so.
Countless are liars who keep on lying, and are entrapped in their own lies.
Countless filthy minded indulge in foul means to acquire what is not theirs.
Countless slanderers, carry with them the baggage of their wrongdoings.
Nanak, the lowly, humbly puts forth this description of human nature.
I am unworthy of even once to be a sacrifice to You.
Whatever pleases you is best for all.
O formless One, You are eternal, You abide forever. ||18||

Pauri 19

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥

asaNkh naav asaNkh thaav.

ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥

agamm agamm asaNkh lo-a.

ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥

asaNkh kehahi sir(i) bhaar(u) ho-ay.

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥

akhree naam(u) akhree saalaah.

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥

akhree gi-aan(u) geet gun gaah.

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥

khree likhan(u) bolan(u) baan(i).

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Pauri / 诗节 19

上帝的名是不计其数的；
祂所创造的空间是不计其数的；
祂的国度是难以接近且高深莫测的；
不计其数的人尝试描述祂和祂的造物，
但往往承受着描述不充分的责任。
上帝的圣名和赞美通过词语来表达；
神圣的知识和神的属性通过词语咏唱；
赞美诗通过词语书写和歌唱；
人们预定的命运通过词语描述；
然而，创造这些命运词语的上帝不受任何这些词语支配。
祂所命定的，相应地形成人的命运。
祂的圣名比创造世界更伟大；
上帝的名无所不在；
噢，上帝！我将如何描述和表达妳的大能？
我所能给予妳的是如此的渺小，即使牺牲我自己。
任何取悦妳的都是对大家有益的；
噢，无形的上帝，妳永远地存在着。19

Pauri / Stanza 19

Countless are the names and countless the places of His infinite creation.
Countless are realms, which are beyond man's reach and understanding.
Countless try to describe Him and His creation but they bear the burden of
transgression, of gross understatement.
It is through words that the glory of His Name is expressed; it is with words
that we praise.
Through words wisdom is obtained, His praises are sung and His divine
attributes are known.
Through words, languages are written and spoken.

Contd. Pauri 19

ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥

akhraa sir(i) sanjog(u) vakhaan(i).

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥

jin(i) ayh(i) likhay tis(u) sir(i) naahi.

ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥

jiv furmaa-ay tiv tiv paahi.

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥

jaytaa keetaa taytaa naa-o.

ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥

vin(u) naavai naahee ko thaa-o.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

kudrat(i) kavan kahaa veechaar(u).

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaari-aa na jaavaa ayk vaar.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

jo tuDh(u) bhaavai saa-ee bhalee kaar.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥

too sadaa salaamat(i) nirankaar. ||19||

Contd. Pauri 19

Through words, is man's destiny expressed.

The Creator who has written man's destiny is Himself not bound by any destiny.

As He ordains, so is man's destiny.

All of creation is His manifestation.

There is no place (in His creation) where He is not.

How can I comprehend or describe the nature and extent of Your creation?

I am unworthy of even once to be a sacrifice to You.

Whatever pleases you is best for all. (i.e. let Thy Will be done).

O formless One, You are eternal, You abide forever. ||19||

Pauri 20

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹੁ ॥

bharee-ai hath(u) pair(u) tan(u) dayh.

ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹੁ ॥

paanee Dhotai utras(u) khayh.

ਮੂਤੁ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥

moot paleetee kaparh(u) ho-ay.

ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

day saaboon(u) la-ee-ai oh(u) Dho-ay.

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥

bharee-ai mat(i) paapaa kai sang(i).

ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

Oh(u) Dhopai naavai kai rang(i).

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥

punnee paapee aakhan(u) naah(i).

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

kar(i) kar(i) karnaa likh(i) lai jaah(u).

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

aapay beej(i) aapay hee khaah(u).

ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥

naanak hukmee aavh(u) jaah(u). ||20||

Pauri / 诗节 20

手，脚，身体肮脏了，可以用水清洗；
衣服弄脏了，可以用肥皂清洗；
若人的思想被罪孽和邪恶污浊了，那只能通过圣名的爱来洁净。
善和恶并非无意义的词语，
人行为的记录会与他相伴相行，
种瓜得瓜，种豆得豆。
噢，那纳克！每个人都按照祂的旨意在轮回着。20

Pauri / Stanza 20

If hand, foot or body get dirty,
this dirt can be washed away with water.
If a garment gets soiled by urine,
it can be washed clean by using soap.
(But) the mind that is polluted with wrongdoings and evil,
can be cleansed of these only with the love of His Name.
Being virtuous or a sinner are not just outwardly spoken classifications.
One's repeated good or bad actions – its record he carries with him.
Whatever one sows, one reaps.
O Nanak, they transmigrate as per His Command. ||20||

Pauri 21

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥

tirath(u) tap(u) da-i-aa dat(u) daan(u).

ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥

jay ko paavai til kaa maan(u).

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥

suni-aa mani-aa man(i) keetaa bhaa-o.

ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

antargat(i) tirath(i) mal(i) naa-o.

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥

sabh(i) gun tayray mai naahee ko-ay.

ਵਿਨੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

vin(u) gun keetay bhagat(i) na ho-ay.

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥

su-asat(i) aath(i) banee barmaa-o.

ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥

sat(i) suhaan(u) sadaa(i) man(i) chaa-o.

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥

kavan(u) su vaylaa vakhat(u) kavan(u) kavan thit(i) kavan(u) vaar(u).

Pauri / 诗节 21

朝圣，苦行，怜悯和慈善犹如芝麻种子一样，没多大意义。

如果人从心底里聆听，相信和热爱上帝神圣的话语，

他的灵魂会得到神圣的洗礼和洁净。

噢，上帝！所有的美德都归于妳的祝福。我不占有少许。

没有高贵的品质，虔诚的冥想无法实现。

我向上帝行礼，

祂是世间的财富，祂是神圣的话语，祂是圣洁，至美和喜悦的；

祂是何时开始创造天地万物的？

当世界被创造的时候，是几个月，哪个季节，星期几，农历多少，什么时刻和时间？

如果婆罗门⁷知道答案，他们早已记录在他们的经文里了。

伊斯兰教法也不知道，不然早已记录在古兰经上了。

瑜伽修行者也不知道哪月份，季节，星期几和哪一天。

唯独造物者知道答案。

我该如何表达祂的伟大，如何赞美祂，如何了解祂。

噢那纳克！所有人都宣称这些来表达（上帝的伟大），每个人自认为比其他人聪明。

唯独品质高贵的至高无上的上帝是实干者。

噢，那纳克！

如果有人声称对神无所不知，来世他将不会受到尊敬。21

Pauri / Stanza 21

Bathing at places of pilgrimage, observing austerities, showing compassion
and charity,

may bring a tiny bit of honour - as tiny as a sesame seed.

It is by listening to, accepting, and drenching the mind with love and
devotion for Him,

that one bathes within oneself, cleansing one's mind of filth.

⁷婆罗门：婆罗门是祭司贵族。它主要掌握神权，占卜祸福，垄断文化和报道农时季节，在社会中地位是最高的。

Contd. Pauri 21

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥

kavan(i) se rutee maah(u) kavan(u) jit(u) ho-aa aakaar(u).

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੇ ਲੇਖੁ ਪੁਰਾਣੁ ॥

vayl na paa-ee-aa pandtee je hovai laykh(u) puraan(u).

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥

vakhat(u) na paa-i-o kaadee-aa je likhan(i) laykh(u) kuraan(u).

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥

thit(i) vaar(u) naa jogee jaanai rut(i) maah(u) naa ko-ee.

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

jaa kartaa sirthee ka-o saajay aapay jaanai so-ee.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥

kiv kar(i) aakhaa kiv saalaahie ki-o varnee kiv jaanaa.

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥

naanak aakhan(i) sabh(u) ko aakhai ik doo ik(u) si-aanaa.

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥

vadaa sahib(u) vadee naa-ee keetaa jaa kaa hovai.

ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥

naanak jay ko aapou jaanai agai ga-i-aa na sohai. ||21||

Contd. Pauri 21

All virtues are Your blessings, none are my own.
Without these given virtues, I would be incapable of devotion to You.
I salute You who are Yourself the creation, the Word and the Creator.
You are eternal, beautiful, and forever blissful.

What was that moment, what was the time, what was the date, what was
the day?

What was the season, what was the month, when the universe came into
existence?

The Hindu scholars (pundits) had no knowledge of the timing or they would
have written about it in their scriptures.

Nor did the Muslim scholars (Qazis) have any such knowledge. Had they
known about it, they would have written it in the Koran.

Neither the ascetics (Yogis) nor anyone else knows that date, day, month or
season (when the universe was created).

The Creator, who brings His creation into existence, is the only One who
knows.

How can I speak of His glory, how can I praise Him, how can I ever describe
and comprehend Him and His creation?

O Nanak, everyone tries to speak of Him and His creation, each claiming to
be wiser than the other.

The Lord Master is great and great is His glory; everything happens as
ordained by Him.

O Nanak, if anyone claims to understand His full greatness and glory, he will
ultimately lose honour (because of the inadequacy of his estimation).

||21||

Pauri 22

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

paataalaa paataal lakh aagaasaa aagaas.

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥

orhak orhak bhaal(i) thakay vayd kahan(i) ik vaat.

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥

sahas athaarah kahan(i) kataybaa asuloo ik(u) Dhaat(u).

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥

laykhaa ho-ay ta likee-ai laykhai ho-ay vinaas(u).

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥

naanak vadaa aakhee-ai aapay jaanai aap(u). ||22||

Pauri / 诗节 22

祂已经创造了无数的冥界和天堂。

吠陀经称人厌倦了探寻上帝的领域和边界。

闪族经文称有 **18000** 个世界。但本质上，只有一个绝对。

上帝的账目难以写下来，因为凡人在生命的尽头也无法完成。

噢，那纳克！

让我们仅说祂是伟大的，因为只有祂懂得自己的伟大之处。22

Pauri / Stanza 22

There are millions and millions of nether and upper worlds and skies.

The Vedas say in one voice that they have grown weary of trying to find the limits of His infinite creation.

The Semitic books refer to eighteen thousand species/worlds, all originating from the One source.

if His creation could be counted, we could put forth an account and write about it. However, any such effort would be futile,

O Nanak, He can only be described as “Great.” Only He Himself knows His greatness and the extent of His creation. ||22||

Pauri 23

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥

Saalaahē saalaahi aytee surat(i) na paa-ee-aa.

ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥

nadee-aa atai vaah pavahi samund(i) na jaanee-ahi.

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥

samund saah sultaan girhaa saytee maal(u) Dhan(u).

ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥

keerhee tul(i) na hovnee jay tis(u) manhu na veesrahi. ||23||

Pauri / 诗节 23

如果反复咏唱上帝的颂词，我们不能理解祂的伟大之处。
流入大海的小溪河流并不知道大海的深度。
海洋般强大且拥有巨额财富的国王，
他们的功绩不如坚定忠于上帝的蚂蚁。 23

Pauri / Stanza 23

One may Praise continually again and again, yet not enough of the extent of
His greatness can be known.

Rivers and streams fall into the ocean and yet do not know of its vastness.

Kings and emperors with dominions as large as oceans and having
mountains of possessions and wealth,

are no comparison to a simple man, one as insignificant as an ant, who
never forgets Him. ||23||

Pauri 24

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥

ant(u) na siftee kahan(i) na ant(u).

ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥

ant(u) na karnai dayn(i) na ant(u).

ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥

ant(u) na vaykhan(i) sunan(i) na ant(u).

ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥

ant(u) na jaapai ki-aa man(i) mant(u).

ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥

ant(u) na jaapai keetaa aakaar(u).

ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥

ant(u) na jaapai paaraavaar(u).

ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥

ant kaaran(i) kaytay billaahi.

ਤਾ ਕੇ ਅੰਤੁ ਨ ਪਾਏ ਜਾਹਿ ॥

taa kay ant na paa-ay jaahi.

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥

ayhu ant(u) na jaanai ko-ay.

ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥

bahutaa kahee-ai bahutaa ho-ay.

Pauri / 诗节 24

上帝的品质不计其数；
上帝的做功和赋予不计其数；
上帝所见所闻不计其数；
上帝心中无数的动机不得而知。
祂所创造的形体不计其数，但我们想象不到祂心中的目的。
不计其数人的渴望理解祂的深度和广度，
即使这样他们也不能发现神的极限。
祂的极限无人知晓；
我们越谈论祂，越觉得复杂。
上帝是伟大的，祂的宝座是崇高的。
祂的名高于一切。
唯有高度赞美主的人才知道祂的程度。
唯有祂自己知道祂的程度。
噢，那纳克！祝福来源于祂的恩典。24

Pauri / Stanza 24

There is no end to His divine virtues, no amount of praising and narration
can list all His virtues.
Through no amount of striving can the limits of His creation be found, or His
capacity to give be known.
Through no amount of observing can His end be known, through no amount
of hearing (about Him) can His end be found.
Endless are His intentions that cannot be known or predicted.
There is no end to knowing the vastness of His creation.
Inconceivable it is, to perceive any limits of God.
Countless weep struggling to find His end,
even then, they cannot find His end.
No one knows His end, His limits.

Contd. Pauri 24

ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥

vadaa sahib(u) oochaa thaa-o.

ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥

oochay upar(i) oochaa naa-o.

ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥

ayvad(u) oochaa hovai ko-ay.

ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥

tis(u) oochay ka-o jaanai so-ay.

ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥

jayvad(u) aap(i) jaanai aap(i) aap(i).

ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥

naanak nadree karmee daat(i). ||24||

Contd. Pauri 24

The more that is said about Him, the more there is still left unsaid.
The Lord is great and exalted is His position.

Highest of all is His Name, His glory.
Only one who is as great and mighty as He is,
can know Him, know His greatness.

Only He Himself knows how great He is.
O Nanak, whatever blessings we receive are gifts bestowed on us by His
Grace and benevolence. ||24||

Pauri 25

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥

bahutaa karam(u) likhi-aa naa jaa-ay.

ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥

vadaa daataa til(u) na tamaa-ay.

ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥

kaytay mangahi joDh apaar.

ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥

kayti-aa ganat nahee veechaar(u).

ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥

kaytay khap(i) tutahi vaykaar.

ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥

kaytay lai lai mukar(u) paahi.

ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥

kaytay moorakh khaahee khaahi.

ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥

kayti-aa dookh bhookh sad maar.

ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥

ayh(i) bhe daat(i) tayree daataar.

Pauri / 诗节 25

祂的恩惠是伟大且无法描述的；
至高无上的赠与者赐予着却不期待回报。
很多人乞求祂赐予英雄品质。
但很多人在邪恶中毁掉了自己。
许多人享受了祂的恩惠却否认了；
许多愚人接纳了但不懂感恩；
许多人饱受折磨也依然挫折不断。
噢，上帝，这些都是妳的礼物！
自由源于祂的恩典。
无人可以从中调解。
如果有任何愚人设法干预，他将得到无数的惩罚。
唯有上帝知道谁应得奖赏并奖赏他。
只有少数人承认这点。
人若被赐予了上帝荣耀的恩赐，
噢，那纳克，他将成为万王之王。25

Pauri / Stanza 25

His Blessings are so abundant that there can be no written account of them.
The supreme giver gives without any motive of deception or greed.
Many, including great warriors beg at His door.
So many more make requests that it is impossible to count or even imagine.
Many misuse His gifts and waste away their lives.
Many thankless ones repeatedly receive His gifts yet deny receiving any.
Many foolish people keep on consuming His gifts without any gratitude.
Many constantly endure distress, scarcity, and hardship.
Yet these too, are Your blessings.

Contd. Pauri 25

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥

band(i) khalaasee bhaanai ho-ay.

ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥

hor(u) aakh(i) na sakai ko-ay.

ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥

jay ko khaa-ik(u) aakhan(i) paa-ay.

ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥

Oh(u) jaanai jaytee-aa muh(i) khaa-ay.

ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥

aapay jaanai aapay day-ay.

ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੋਇ ॥

aakhahi se bhe kay-ee kay-ay.

ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥

jis no bakhsay sifati saalaah.

ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥

naanak paatisaahee paatisaah(u). ||25||

Contd. Pauri 25

Freedom from the bondage comes through His Will.
There is none other than Him who can liberate one from this bondage.
If a loud-mouthed person says otherwise,
he suffers for his foolishness.

He alone knows and He alone gives.
But rare are those who acknowledge His benevolence.

The one on whom He bestows the gift of praising, glorifying and
remembering Him with love and devotion,
O Nanak, he is the king of kings (i.e. truly a rich person, who craves no
more). ||25||

Pauri 26

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥
amul gun amul vaapaar.

ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥
amul vaapaaree-ay amul bhandaar.

ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥
amul aavahi amul lai jaahi.

ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥
amul bhaa-ay amulaa samaahi.

ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥
amul(u) Dharam(u) amul(u) deebaan(u).

ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥
amul(u) tul(u) amul(u) parvaan(u).

ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥
amul(u) bakhsees amul(u) neesaan(u).

ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥
amul(u) karam(u) amul(u) furmaan(u).

ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥
amulo amul(u) aakhi-aa na jaa-ay.

ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥
aakh(i) aakh(i) rahay liv laa-ay.

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥
aakhahi vayd paath puraan.

Pauri / 诗节 26

上帝的功绩和精神是宝贵的；
上帝的敬拜者和祂的财富都是无价的；
前来获得的人是宝贵的；
前来取走的人是宝贵的；
祂神圣的公正是宝贵的；
祂神圣的殿堂是宝贵的；
祂的天平和砝码是宝贵的；
祂的祝福和接纳是宝贵的；
祂的慈悲是无价的；
祂的法令是宝贵的；
无人能评价上帝的价值。
冥想祂的人可以与祂融入一起。
吠陀和往世书尝试表达上帝的伟大；
许多学者为祂作注释；
梵天和因陀罗⁸也歌颂祂的伟大；
克利须那⁹也歌颂祂的伟大；
湿婆神, 无上瑜伽修士及被启发的修行者都歌颂祂的伟大；
魔鬼, 诸神, 圣人和隐居修道士都尝试歌颂祂的伟大。
很多人试图描述祂。
很多人描绘过祂又离开了这个世界。
若祂应该创造更多, 也还是不足以描绘祂的美德。
祂呈现的伟大如祂所愿的宏大。
噢, 那纳克, 上帝自己知道祂的伟大。
如果有人称认识上帝, 那他应自居为最无知的。26

Pauri / Stanza 26

Priceless are the divine virtues, priceless their trade.

⁸因陀罗：古印度神话中印度教的主神，主管雷雨

⁹克利须那：印度教的神祇。又译吉栗瑟拏，亦称黑天。乃毗湿奴神诸多化身中最得人缘的神祇。

Contd. Pauri 26

ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥

aakhahi parhay karahi vakhi-aan.

ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥

aakhahi barmay aakhahi ind.

ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥

aakhahi gopee tai govind.

ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥

aakhahi eesar aakhahi siDh.

ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥

aakhahi kaytay keetay buDh.

ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥

aakhahi daanav aakhahi dayv.

ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥

aakhahi sur(i) nar mun(i) jan sayv.

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥ ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥

kaytay aakhahi aakhan(i) paahi. kaytay kah(i) kah(i) uth(i) uth(i) jaahi.

ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥ ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥

aytay keetay hor(i) karayhi. taa aakh(i) na sakahi kay-ee kay-ay.

ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥

jayvad(u) bhaavai tayvad(u) ho-ay.

ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥

naanak jaanai saachaa so-ay.

ਜੇ ਕੋ ਆਖੈ ਬੋਲੁ ਵਿਗਾੜੁ ॥ ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥

jay ko aakhai bol(u) vigaarh(u). taa likee-ai sir(i) gaavaaraa gaavaar(u). ||26||

Contd. Pauri 26

Priceless are those who deal in these virtues,
priceless is His treasure house.
Priceless are those who come (take birth) to trade in these virtues,
priceless are they who depart having traded these divine virtues.
Priceless are those who remain in love with Him,
priceless are those who are absorbed in oneness with Him.
Priceless is His law of justice,
priceless is His court.
Priceless is the scale,
priceless the weighing measure (e.g. Laws of Justice).
Priceless are His blessings,
priceless are the signs of His blessings.
Priceless is His Grace,
priceless is His command (e.g. His cosmic Laws).
He is beyond all valuation, assessment, and cannot be described.

Many by continuously remembering (contemplating on) Him remain
attuned to Him in meditation.
The readers of the Vedas and Puraanas try to express Him.
Having read, scholars give discourses on Him.
Brahmas and Indras, (the Hindu mythical gods) also express His greatness.
So do Krishnas and their female devotees.
Shivas and the accomplished yogis try to express Him.
His many created Buddhas, the enlightened ones, express His greatness.
Numerous demons and deities try to express Him.
Saints, hermits and their followers attempt to utter His greatness.
Countless others are engaged in trying to express Him and many depart
from the world while still trying to do so.

If You were to create many more such people as already existing, even then
they would not be able to assess Your divine attributes completely.
His greatness is as immense as He wishes it to be.
O Nanak, Only the eternal Lord Himself knows His own greatness.
If any foul-mouthed person were to claim that he knows how great He is,
then take him to be the most foolish amongst fools. ||26||

Pauri 27

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

so dar(u) kayhaa so ghar(u) kayhaa jit(u) bah(i) sarab samaalay.

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥

vaajay naad anayk asankhaa kaytay vaavanhaaray.

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥

kaytay raag paree si-o kahee-an(i) kaytay gaavanhaaray.

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

gaavahi tuhno pa-un(u) paanee baisantar(u) gaavai raajaa Dharam(u) du-aaray.

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

gaavahi chit(u) gupat(u) likh(i) jaaneh likh(i) likh(i) Dharam(u) veechaaray.

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥

gaavahi eesar(u) barmaa dayvee sohan(i) sadaa savaaray.

ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

gaavahi ind idaasan(i) baithay dayviti-aa dar(i) naalay.

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥

gaavahi siDh samaaDhee andar(i) gaavan(i) saaDh vichaaray.

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥

gaavan(i) jatee satee santokhee gaavahi veer karaaray.

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥

gaavan(i) pandit parhan(i) rakheesar jug(u) jug(u) vaydaa naalay.

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥

gaavahi mohnee-aa man(u) mohan(i) surgaa machh pa-i-aalay.

Pauri / 诗节 27

上帝，

妳是坐在什么样的宅邸，通过什么样的大门来看顾宇宙万物？

不计其数的乐手在天国演奏着各种各样的乐器来歌颂神的庇佑。

许多的吟游诗人通过各种各样的音乐旋律歌颂赞美妳。

空气，水，火和审判之神都在妳门前歌颂赞美妳。

记录人生前行为的神灵也歌颂赞美妳。

湿婆神，梵天和众神们用一种美丽的方式歌唱赞美妳。

因陀罗与其他众神坐在宝座上在他们的殿门歌颂赞美妳。

觉悟者和其他的圣人们通过冥想来歌颂赞美妳。

独身者，贤良者，知足者，心境平和的圣人和百折不饶的英雄们歌颂赞美妳。

学者们和七位权威的预言家歌唱赞美妳。

天，地和冥府的仙女们歌颂赞美妳。

包括六十个朝圣地在内的妳所创造的无价之物歌颂赞美妳。

伟大的勇士，神圣的英雄和四大创造泉源歌颂赞美妳。

所有的宗教，大陆和妳所扶植的整个宇宙歌颂赞美妳。

妳所喜爱的一切都在歌颂赞美妳。

还有许多那纳克回想不起的都在歌颂赞美妳。

祂是单独的，神圣的和永恒的主。祂的伟大是永恒的。

祂创造万物，祂一直存在着且将永远存在着，祂永不消亡。

祂创造了无数的形态，类别和物种。

因喜悦祂的伟大，祂显现了祂的功迹。

一切都如祂所愿，无人可以指挥祂。

噢，那纳克，你应该服从祂的指令，因为祂是万王之王。27

Pauri / Stanza 27

How wonderful must be that door and abode

wherein You are taking care of all of Your creation.

Countless types of musical instruments are resonating in harmony,

countless are the musicians.

Contd. Pauri 27

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥

gaavan(i) ratan upaa-ay tayray athsath(i) tirath naalay.

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥

gaavahi joDh mahaabal sooraa gaavahi khaanee chaaray.

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥

gaavahi khand mandal varbhanda kar(i) kar(i) rakhay Dhaaray.

ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

say-ee tuDhuno gaavahi jo tuDh(u) bhaavan(i) ratay tayray bhagat rasaalay.

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥

hor(i) kaytay gaavan(i) say mai chit(i) na aavan(i) naanak(u) ki-aa veechaaray.

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

so-ee so-ee sadaa sach(u) saahib(u) saachaa saachee naa-ee.

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

hai bhee hosee jaa-ay na jaasee rachnaa jin(i) rachaa-ee.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

rangee rangee bhaatee kar(i) kar(i) jinsee maa-i-aa jin(i) upaa-ee.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

kar(i) kar(i) vaykhai keetaa aapnaa jiv tis dee vadi-aa-ee.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

jo tis(u) bhaavai so-ee karsee hukam(u) na karnaa jaa-ee.

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥

so paatisaah(u) saahaa paatisaahib(u) naanak rahan(u) rajaa-ee. ||27||

Contd. Pauri 27

Numerous are the melodies, their tunes and the singers.

The elements --- wind, water, fire sing in obeisance to You; Dharmraaj
(judge of our deeds, as per Hindu belief) sings You at Your door.
'Chitra' and 'Gupta', on whose records Dharamraj makes judgements, sing
You.

Shiva, Brahma and other mythical gods and goddesses sing your praises.
Sitting on their thrones, the mythical Indras, together with other deities,
sing in praise of You.

Sages in their meditation, and saints in their contemplation sing You.
Celibates, charitable ones, contented ones and brave warriors sing You.
Learned ones and Pundits have been singing Your praises through the ages
by reciting the Vedas.

Captivating beauties from heaven, earth and other realms, all sing You.
Virtuous, saintly ones (likened to jewels) along with the 68 places of
pilgrimage associated with them sing You.

All the great warriors and brave ones sing You, as do the four commonly
held sources of life.

Planets, solar systems, galaxies, and universes created and supported (by
Your Laws) are all singing you (functioning under Your command.)
(However) only those devotees who are blessed by You truly sing your
glories, remaining immersed in Your love and devotion.

O Nanak, I cannot recollect how many more sing of You, what can I say of
them?

He and He alone is the eternal Truth, the eternal Master, and eternal is His
glory.

He, who created all of creation is present now, was present in the past, will
exist forever, never having taken birth, will never perish.

He brought the universe into existence, creating various life forms of
different hues.

Having created His creation, He looks after it as pleases His greatness.
He acts as it pleases Him; He takes orders from none.

O Nanak, the Lord Master is the King of kings, the absolute King - abide by
His Will. ||27||

Pauri 28

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥

munda santokh(u) saram(u) pat(u) jholee Dhi-aan kee karahi bibhoot(i).

ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥

khinthaa kaal(u) ku-aaree kaa-i-aa jugat(i) dandaa parteet(i).

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥

aa-ee panthee sagal jamaatee man(i) jeetai jag(u) jeet(u).

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

Aadays(u) tisai aadays(u).

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥

aad(i) aneel(u) anaad(i) anaahat(i) jug(u) jug(u) ayko vays(u). ||28||

Pauri / 诗节 28

噢，瑜伽修士，把满足当作你的耳环，勤劳当作你乞讨的碗，沉思当作你涂抹身体的灰烬；
把死亡的意识当作褴褛的斗篷，保持身体纯洁，把对上帝的信念当作你的法典和手杖；
让全人类成为你的宗派。
征服你的思想，你会征服世界。
我一次次地向上帝致敬。
祂出现在时间之前，祂是纯粹的，不朽的，坚不可摧的，永恒不变的。28

Pauri / Stanza 28

(O Yogi), make contentment your earrings, work your begging bowl and sack, and contemplation on the Divine your bodily ash.

Make awareness of death your tattered cloak, avoidance of vices your way of life, and devotion your staff.

Treat all as equals, conquer your mind and you will conquer the world (its temptations).

Salute and bow to the One and Only,

who was there before the beginning of time, who is pure (no worldly attachments), who is without any beginning (no birth), who is indestructible (no end) and unchanging (formless) throughout the ages. ||28||

Pauri 29

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥

bhugat(i) gi-aan(u) da-i-aa bhandaaran(i) ghat(i) ghat(i) vaajeh naad.

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥

aap(i) naath(u) naathee sabh jaa kee riDh(i) siDh(i) avraa saad.

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥

sanjog(u) vijog(u) du-ay kaar chalaaveh laykhay aavahi bhaag.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

aadays(u) tisai aadays(u).

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥

aad(i) aneel(u) anaad(i) anaahat(i) jug(u) jug(u) ayko vays(u). ||29||

Pauri / 诗节 29

噢，瑜伽修士,让心灵智慧成为你的粮食，把同情作为粮食的分配，聆听每个人心中美妙的神圣旋律。

上帝是大师,祂支配着整个宇宙；抛弃奇迹和神奇力量的诱惑；认识到相聚和离合的法则支配着宇宙中发生的事情，依照祂的旨意每个人收获他应得的部分；

我一次次地向上帝致敬。

祂出现在时间之前，祂是纯粹的，不朽的，坚不可摧的，永恒不变的。29

Pauri / Stanza 29

(O Yogi), let spiritual wisdom, be your specially prepared food, make compassion the distributor of this food and recognize the unstruck melody within every heart as the sound of the horn that you blow.

He, the supreme Master, is the controller of the entire universe; desire of riches and miracles is useless (as that will stray you away from God realization).

Realise that the laws of union and separation govern the universe and man receives his share according to the cosmic order.

Salute and bow to the One and Only,

who was there before the beginning of time, who is pure, who is without any beginning, who is indestructible and unchanging throughout the ages.

||29||

Pauri 30

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥

aykaa maa-ee jugat(i) vi-aa-ee tin(i) chaylay parvaan(u).

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥

ik(u) sansaaree ik(u) bhandaaree ik(u) laa-ay deebaan(u).

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥

jiv tis(u) bhaavai tivai chalaavai jiv hovai furmaan(u).

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥

oh vaykhai onaa nadir(i) na aavai bahutaa ayh(u) vidaan(u).

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

Aadays(u) tisai aadays(u).

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥

aad(i) aneel(u) anaad(i) anaahat(i) jug(u) jug(u) ayko vays(u). ||30||

Pauri / 诗节 30

独一无二的上帝创造了天地万物，委任了三名门徒——创造神，守护神和毁灭神。

所有的现象都因着祂的旨意和戒律发生。

祂照看着每个人但没人能看到祂，这是何等的奇妙。

我一次次地向上帝致敬。

祂出现在时间之前，祂是纯粹的，不朽的，坚不可摧的，永恒不变的。30

Pauri 30

Mother Nature, by some mysterious method conceived and delivered three commonly accepted disciples (3 major gods - trinity) ---

one the creator of the world (Brahma), one the storekeeper and provider (Vishnu), and one the destroyer (Shiva).

(But the truth is that) He Himself is directing the Universe as it pleases Him (i.e. creation, sustenance, and destruction happen as He commands).

How wonderfully amazing it is that He who operates the universe watches over everyone but, in reverse, no one can see Him (including the trinity).

Salute and bow to the One and Only,

who was there before the beginning of time, who is pure, who is without any beginning, who is indestructible and unchanging throughout the ages.
||30||

Pauri 31

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥

aasan(u) lo-ay lo-ay bhandaar.

ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥

jo kichh(u) paa-i-aa su aykaa vaar.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥

kar(i) kar(i) vaykhai sirjanhaar(u).

ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥

naanak sachay kee saachee kaar.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

Aadays(u) tisai aadays(u).

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥

aad(i) aneel(u) anaad(i) anaahat(i) jug(u) jug(u) ayko vays(u). ||31||

Pauri / 诗节 31

祂的宝座和资源储存库遍布数不尽的祂所创造的世界。

祂一劳永逸地安置储存库里的一切。

祂始终照看着祂所造之物。

噢，那纳克！真神的所有配给都是公正和真实的。

我一次次地向上帝致敬。

祂出现在时间之前，祂是纯粹的，不朽的，坚不可摧的，永恒不变的。31

Pauri / Stanza 31

The Creator is present everywhere and He has provided His storehouses of resources for all of His creation, in every realm of the universe.

Whatever was put in these storehouses was put in only once and forever.

Having created His creation, He takes care of and provides for it.

O Nanak, act of the True Lord is true.

Salute and bow to the One and Only,

who was there before the beginning of time, who is pure, who is without any beginning, who is indestructible and unchanging through the ages.

||31||

Pauri 32

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥

ik doo jeebhoh lakh hohi lakh hoveh lakh vees.

ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

lakh(u) lakh(u) gayrhaa aakhee-ahi ayk(u) naam(u) jagdees.

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

ayt(u) raah(i) pat(i) pavrhee-aa charhee-ai ho-ay ikees.

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥

sun(i) galaa aakaas kee keetaa aa-ee rees.

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥

naanak nadree paa-ee-ai koorhee koorhai thees. ||32||

Pauri / 诗节 32

如果我有 10 万根舌头，或者比那多 20 倍，
而且每根舌头在每个瞬间咏唱上帝的名字 10 万遍，
如果这些是奉献的台阶，我将不断上升直到与神合一。
倾听天国的荣耀，即使最卑微的昆虫也会努力向上爬。
噢，那纳克！唯有蒙受神恩的人才能到达神的殿堂。
其他的途径都是徒劳。 32

Pauri / Stanza 32

If one tongue were to become two or many hundred thousands of tongues
or even many millions of tongues,

each tongue recites God's Name a hundred thousand times, and recites
again and again;

these would be the steps on the path to union with God, ascending which
one will merge with Him.

Upon hearing lofty sky-high concepts even lowly creatures want to imitate
to fly-high to get spiritually elevated.

O Nanak, union with God is realised through His Grace, all other claims are
false, and are the boastings of a liar. ||32||

Pauri 33

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥

aakhan(i) jor(u) chupai nah jor(u).

ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥

jor(u) na mangan(i) dayn(i) na jor(u).

ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥

jor(u) na jeevan(i) maran(i) nah jor(u).

ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥

jor(u) na raaj(i) maal(i) man(i) sor(u).

ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥

jor(u) na surtee gi-aan(i) veechaar(i).

ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥

jor(u) na jugtee chhutai sansaar(u).

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥

jis(u) hath(i) jor(u) kar(i) vaykhai so-ay.

ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥

naanak utam(u) neech(u) na ko-ay. ||33||

Pauri / 诗节 33

表达和沉默不在于人的能力；
恳求和捐赠不在与人的能力；
生存和死亡控制权不在与人的能力；
权力和财富不源于人的努力；
获得专注，心灵智慧和深思不在于人的能力。
获得自由超脱世俗束缚的智慧不在于人的能力。
绝对能力所有者的祂支配和推动事情发生，照看着祂所造之物。
噢，那纳克！世上无好与坏，优与劣。33

Pauri / Stanza 33

One does not have absolute power to speak nor to remain silent.

One does not have absolute power to ask nor to give on one's own.

One does not have absolute power to live nor to die.

One does not have absolute power to curb the unending clamour within the mind for power over others and to accumulate wealth/riches.

One does not have absolute power to achieve concentration of the mind, spiritual wisdom, and contemplation through one's own efforts.

One does not have absolute power to free oneself from worldly temptations, bondage and attain salvation.

He, in whose hand absolute power lies, controls and makes everything happen, and watches over all.

O Nanak, no one is superior or inferior to another. ||33||

Pauri 34

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥

raatee rutee thitee vaar.

ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥

pavan paanee agnee paataal.

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥

tis(u) vich(i) Dhartee thaap(i) rakhee Dharam saal.

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥

tis(u) vich(i) jee-a jugat(i) kay rang.

ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥

tin kay naam anayk anant.

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥

karmee karmee ho-ay veechaar(u).

ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥

sachaa aap(i) sachaa darbaar(u).

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥

tithai sohan(i) panch parvaan(u).

ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥

nadree karam(i) pavai neesaan(u).

ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥

kach pakaa-ee othai paa-ay.

ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥

naanak ga-i-aa jaapai jaa-ay. ||34||

Pauri / 诗节 34

祂创造了昼夜，季节，周和月；
祂创造了空气，水，火和冥界；
介此之间，祂创造了大地作为(人类)学习公义的学校。
不同的生物，各种各样颜色和各种各样形态的物种都居住在里面。
它们拥有不同的名字。
每个人的行为都会真神的殿堂里被权衡；
上帝是信实的，祂的殿堂是真实的，
被拣选的信徒在那里看起来很优雅；
上帝祝福和仁慈的印记浇筑一切；
每个人的真实和谬误都会在那里得到审判。
噢，那纳克！真相会在上帝的殿堂里揭晓。34

Pauri / Stanza 34

Nights and days, seasons, months, weeks, (i.e. Time).
Gases, water, fire and nether regions (i.e. matter and space).
In this natural setting, He established Earth as a school to learn
 righteousness i.e. right-minded action (dharama).
therein reside creatures of different forms and characteristics,
with countless infinite names.
Everyone is judged according to his or her deeds, actions.
He is true. His court is also true and just.
In His court, the exalted, righteous ones are accepted.
By His Grace they are recognised and accorded honour.
All are assessed on standards of righteousness in His court.
O Nanak, this shall only be known when we reach there. ||34||

Pauri 35

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥

Dharam khand kaa ayho Dharam(u).

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥

gi-aan khand kaa aakhhu karam(u).

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥

kaytay pavan paanee vaisantar kaytay kaan mahays.

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥

kaytay barmay ghaarhat(i) gharhee-ahi roop rang kay vays.

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥

kaytee-aa karam bhoomee mayr kaytay kaytay Dhoo updays.

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥

aytay ind chand soor kaytay kaytay mandal days.

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥

kaytay siDh buDh naath kaytay kaytay dayvee vays.

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥

kaytay dayv daanav mun(i) kaytay kaytay ratan samund.

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥

kaytee-aa khaanee kaytee-aa banee kaytay paat narind.

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

kaytee-aa surtee sayvak kaytay naanak ant(u) na ant(u). ||35||

Pauri / 诗节 35

上述是道法(Dharma)的领域,聆听觉悟的领域。
那里有无数形态的空气, 水和火;
那里有无数的克利须那神和湿婆神;
那里有无数的造就宇宙形态的梵天;
他们以不同的形态, 色调, 相位存在着;
那里有许多(跟地球一样)的星球和许许多多天民的金山;
那里有很多的布道人;
那里有许多的因陀罗, 太阳和月亮, 星系和国家;
那里有许多瑜伽修行者, 觉悟者, 至上的苦行者和女神的化身;
那里有许多种类的神, 魔鬼, 苦行者和充满珠宝的海洋;
那里有许多创造的源泉, 各种各样的言语, 众多的帝王和君主;
那里有许多上帝的皈依者, 专心致志于侍奉神;
噢, 那纳克! 所有这些都是无穷无尽的。35

Pauri / Stanza 35

Right-minded actions as above, denote the Realm of duty, righteousness
(first stage of spiritual development).
Now, I will explain what one realizes in the Realm of wisdom/knowledge,
(the second stage of spiritual development).
There are many forms of air, water, fire and numerous Krishnas and Shivas.
Many Brahmas thought of as responsible for creating various creatures of
different forms, colours and attire.
Many planets for doing deeds (like our earth), many mountains like Meru
(considered sacred), many devotees like Dhru and their instructors.
Many Indras (kings of gods), many moons, suns, planets, galaxies.
Many spiritually accomplished persons, Buddhas, many yogic leaders, many
goddesses in various guises.
Many deities, many demons, many sages, and many oceans with many
precious jewels.
Many origins of life, many speech forms, many kings and emperors.
Many are absorbed in His contemplation, many devotees, O Nanak, there is
no end, no limit. ||35||

Pauri 36

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥

gi-aan khand meh gi-aan(u) parchand(u).

ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥

tithai naad binod kod anand(u).

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥

saram khand kee banee roop(u).

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥

tithai ghaarhat(i) gharhee-ai bahut(u) anoop(u).

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥

taa kee-aa galaa kathee-aa naa jaahi.

ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

jay ko kahai pichhai pachhutaay.

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥

tithai gharhee-ai surat(i) mat(i) man(i) buDh(i).

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

tithai gharhee-ai suraa siDhaa kee suDh(i). ||36||

Pauri / 诗节 36

心灵智慧之光照耀着这个觉悟的领域。
在那里奏响着仙乐，飘扬着无限的喜悦和欢乐；
内在美是心灵奋斗领域的特征；
在那阶段，意识被雕塑成无与伦比的美丽。
心灵的提升状态在这灵性发展阶段是难以言表的。
如若有人试图描述，他将感到后悔。
在那领域，直觉，智力，觉悟心灵，智慧也被雕塑。
在那里,意识被铸造成觉悟者的高度。36

Pauri / Stanza 36

In the Realm of knowledge - (the second stage of spiritual development),
spiritual wisdom/enlightenment reigns supreme.

In that stage, the bliss and joy that one experiences is akin to hearing divine
symphonies of unending music.

The characteristic of Realm of spiritual endeavour - (the third stage of
spiritual development) is internal beauty.

In that stage, consciousness is sculpted to a state of incomparable beauty.

The elevated state of the mind in this stage of spiritual development cannot
be described.

If anyone tries to describe it, he would regret it later (because any such
description would be incomplete).

In that stage, consciousness, intellect, the mind and understanding are
disciplined and awakened.

In that stage, the awakened awareness is shaped to the level associated
with enlightened beings. ||36||

Pauri 37

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥

karam khand kee banee jor(u).

ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥

tithai hor(u) na ko-ee hor(u).

ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥

tithai joDh mahaabal soor.

ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥

tin meh raam(u) rahia bharpoor.

ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥

tithai seeto seetaa mahimaa maahi.

ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥

taa kay roop na kathnay jaahi.

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥

naa oh(i) mareh na thaagay jaahi. jin kai raam(u) vasai man maahi.

Pauri / 诗节 37

在恩典的领域，精神力量是主要动力；
在这个层次，没有其他任何东西占上风。
大部分勇猛的英雄武士居住在那里；
他们的内心完全充满了遍及一切的神。
在那里，每个人都与上帝的赞美完全融合一起；
他们美的形态是难以形容的。
死亡和诡计都不能动摇那些与神同在的人。
在那里居住了来自各个世界的信徒，
他们处于永恒的极乐且心存唯一的真神。
无形的上帝居住在永恒的领域；
藉着祂的恩典，祂创造，看顾和赐福于祂所造之物。
那个国度容纳了所有的大陆和宇宙；
若任何人尝试解释它，他将意识到万物创造的周期是无限循环且难以形容的；
在那阶段，那里层叠了多种形态的世界，一切都遵行祂的指令在运行；
祂看顾庇佑他们，深思着给予他们幸福。
噢，那纳克！清晰描述这个领域是非常困难的。37

Pauri / Stanza 37

Spiritual power characterizes the Realm of Divine Grace (the fourth stage of spiritual development).
In that stage nothing else prevails.
In that stage are the spiritual warriors (brave ones who have conquered their minds).
Infused in them is the all-pervading One.
In that stage, their minds are interwoven, totally absorbed in His praise.
The divine glow of their spiritual beauty is beyond description.
They, in whose minds the Creator dwells, never die nor are they deceived by temptations.

Contd. Pauri 37

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥

tithai bhagat vaseh kay lo-a. karahi anand(u) sachaa man(i) so-ay.

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥

sach khand(i) vasai nirankaar(u). kar(i) kar(i) vaykhai nadar(i) nihaal.

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥

tithai khand mandal varbhand. jay ko kathai ta ant na ant.

ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੇ ਤਿਵ ਕਾਰ ॥

tithai lo-a lo-a aakaar. jiv jiv hukam(u) tivai tiv kaar.

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥

vaykhai vigsai kar(i) veechaar(u).

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥

naanak kathnaa karrhaa saar(u). ||37||

Contd. Pauri 37

In that stage, are saintly ones from many places who live in perpetual bliss with God always infused in their minds.

In the Realm of Truth/Eternity (the fifth stage of spiritual development), the formless One (God) abides. He creates, watches over His creation, bestowing blessings through His Grace.

In that stage, one comes to realize the vastness of the universe with galaxies and planets, which are beyond count - there is no end to describing His creation.

There are worlds upon worlds of His creation, many forms, all operating according to His 'Hukam', Command.

Seeing all this, through contemplation, one is in a state of euphoria.

O Nanak, to give a full and accurate account of experiences in this realm would be like chewing on steel (an impossible task as such is its beauty and bliss). ||37||

Pauri 38

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥

jat(u) paahaaraa Dheeraj(u) suni-aar(u).

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥

ahran(i) mat(i) vayd(u) hathee-aar(u).

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥

bha-o khalaag an(i) tap taa-o.

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥

bhaaNdaa bhaa-o amrit(u) tit(u) dhal(i).

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥

gharhee-ai sabad(u) sachee taksaal.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥

jin ka-o nadar(i) karam(u) tin kaar.

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

naanak nadree nadar(i) nihaal. ||38||

Pauri / 诗节 38

把克制当作你的熔炉，把忍耐当作你的金匠；
把你的思想当作铁砧，知识当作铁锤；
以对神的敬畏为风箱，以克己为火与热；
以爱的奉献为坩埚，用以熔锻上帝之名；
在如此神圣的造币厂铸造了上帝的圣言；
唯有那被祝福的人，得蒙神恩实现这些成就。
喔，那纳克！神以慈爱的目光，将幸福浇灌在他们身上，抹平他们的一切悲伤。38

Pauri / Stanza 38

Restrain the senses, exercise self-discipline, just as fire is controlled in a furnace; emulate the patience of the goldsmith.

Like the goldsmith's anvil and hammer, consider your mind as your anvil and knowledge as your hammer.

Consider the fear of God as your bellows and austerity, the heat and fire.

Make loving devotion, the crucible, and therein melt and forge Nectar of God's Name.

In such a holy mint shape the holy Word.

Only those who have been blessed, achieve this fulfilment with Divine Grace.

O Nanak ! God with His merciful look, showers happiness on them and takes away all their sorrows. ||38||

ਸਲੋਕੁ ॥

Salok (Couplet)

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

pavan(u) guroo paanee pitaa maataa Dharat(i) mahat(u).

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥

divas(u) raat(i) du-ay daa-ee daa-i-aa khaylai sagal jagat(u).

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥

chang-aa-ee-aa buri-aa-ee-aa vaachai Dharam(u) hadoor(i).

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

karmee aapo aapnee kay nayrhai kay door(i).

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

jinee naam(u) Dhi-aa-i-aa ga-ay maskat(i) ghaal(i).

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

naanak tay mukh ujlay kaytee chhutee naal(i). ||1||

ਸਲੋਕੁ ॥

Salok (Couplet) / 对句

大气是生命的力量，水是父亲，大地是母亲；
昼夜宛如保姆般在怀里细心照看着万物；
我们善恶之行都会受到我们内心神圣的审判；
根据每个人的行为，有的人靠近了祂，有的人偏离了祂；
深思祂圣名的人将通过一切劳苦；
噢，那纳克！
他们的脸上焕发着神圣的光，其他人应通过他们寻找解脱。 1

Salok (Couplet)

Air is the guru, water is the father, and earth is the great mother.

Day and night are like the female and male caregivers in whose lap the whole world is playing.

Our good and bad deeds are being evaluated by the divine judge (within ourselves).

Our actions are our own responsibility. According to our actions, some of us get closer to Him and some stray further away from Him.

Those who contemplate on His Name, depart victorious from this world, having earned merit for their hard work.

O Nanak, their faces shine, resplendent with the Glory of God and they lead many others as well to union with Him. || 1 ||

Acknowledgements:

It was about a decade ago that I got the inspiration to have a Mandarin translation of Jap Ji Sahib as a vast section of humanity was still unaware of scriptures of Sikh religion that the Gurus gifted to all mankind. With this aim I approached S. Karpal Singh Mehli, then President of Central Sikh Gurdwara Board (CSGB) of Singapore. He explained that in previous attempts they could not find someone with the right mix of background in Sikh Religion who was also fluent in Punjabi, English and Mandarin. It appeared that the translation had to be a team effort rather than from one-person-knows-all kind of a contributor. About 5 years later I met Ms Vanessa Choi in China. On my request to introduce someone for the translation, she enthusiastically offered to take up the job herself. As she had no prior knowledge about Sikh religion, she had to be supported extensively by someone, a task that naturally fell on me but I was just an ordinary back-bencher Sikh. Only with the blessings of Guru Sahib we could undertake this work - various translations in English were sent to Vanessa and we had numerous discussions to clarify the thoughts. She also visited Singapore and various historical Gurdwaras (Sikh Temples) in Delhi as well as Harmandir Sahib (Golden Temple) in Punjab to experience vibrations of *Sikhi* first hand. With her hard work she could produce the first version by the end of 2010.

Next we needed a reverse translation from Mandarin back to English to verify correctness of the work. After failing to find someone suitable, in 2015 I met Mehli Ji again. He with the help of S. Dilbagh Singh and S. Gurmit Singh approached Inter Religious Organization of Singapore (IRO). Several IRO members helped with great promptness for which we are indebted to them especially venerable Phra Goh Chun Kiang from Palelai Buddhist Temple as the coordinator supported by translators Mr. Lee Tuck Leong (a Catholic) and Mr. Roy Tan Chong Sing (a Buddhist) supported by Buddhists Mr. Alan Koek, Mr. Tan Peng Leong and Ms. Poh Shi Hui. After I identified the weak spots, Vanessa helped refine the previous Mandarin translation. For this purpose, we also met Karpal Singh Ji, Dilbagh Singh Ji and a scholar teacher Dr Jaswant Singh at Sikh Centre – their suggestions are gratefully acknowledged. Another significant revision continued with Vanessa until close to the time of printing. Many thanks to Mr Enlu Yang also for a very careful translation of the Preface and other prompt helps.

To fit the format and introductory nature of this book, English translation has been edited and modified significantly from an earlier work produced and provided by CSGB (Ref 6). That partially fulfilled my long-standing desire to work on an English translation of Jap Ji as well. Sincere thanks to the contributors of Ref 6, current management of CSGB and Sikh Centre for all their help especially S. Gurcharan Singh and S. Harbans Singh. Others who helped in various ways include Ms Geraldine Ang, Ms Puja Anand, Mr. Yeoh Wooi Gan, Ms Mandy Lai and S. Amarjeet Singh, Manager, Sikh Centre.

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This work is probably the first Mandarin translation of Jap Ji Sahib. We hope it will be improved further by other blessed contributors in future. Sincere thanks to them all in advance. Any suggestions for future improvements may please be sent to FeedbackMandarinJapJiSahib@gmail.com.

Rajinder Singh,
Singapore, August 2016

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Image on the Back Cover:

During Guru Nanak Sahib's first travel he once stayed at the house of a carpenter, Bhai Lalo at Saidpur (now Eminabad, Pakistan). Here he once refused the invitation of a grand feast hosted by a rich Hindu official, Malik Bhago. Malik Bhago asked him why he preferred a low-caste carpenter's simple food while refusing his grand feast. Guru Sahib took the bread from the feast in one hand and coarse bread from the poor carpenter's house in the other. It is said that when the Guru squeezed the two breads, milk came out of the honestly earned bread of Bhai Lalo and blood oozed out of Malik Bhago's bread representing his ill-gotten wealth. Guru Sahib emphasized to all over there the importance of earning honestly and said that he recognized no caste. For him all humanity was one brotherhood. Malik Bhago, then, got reformed to a virtuous person.



About the Translator of Jap Ji Sahib Scripture:

Vanessa Choi was born in southern China. She works in a listed global consulting firm. Since her childhood, she was fascinated with unknown mysteries of the universe and was always keen to look for answers from all aspects of life including religion and philosophy. In 2009, Vanessa met Mr. Rajinder Singh at a business convention in Guangzhou, China and through several private conversations, Vanessa started to know about the Sikh community. The more she discovered and understood various aspects of Sikh religion the more she was enchanted by Guru Nanak's teachings. Subsequently, Mr. Rajinder Singh kindly suggested the possibility of working on a Chinese translation of divine Jap Ji Sahib. With the Grace of Guru Sahib, the work was started and finally led to an easy, understandable and yet faithful Mandarin translation to the original. The final refinements were undertaken five years after the initial edition. With Guru Sahib's blessings, the translation and publishing work went smoothly and was supported by a variety of parties.

About the Translator of Preface:

Enlu Yang, 27, a postgraduate from Shanghai Academy of Social Sciences, has a major in Science of Religions. Now he is studying for a PhD in History of China at Shanghai University with major research direction as Chinese and western culture in modern times.

